

The Missionary Intelligencer.

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MASTER MOTIVES.

The biggest concept in Christianity is love. It creates its own authority and acts under its own imperative. From it, as the rich soil, have sprung those other great, beautiful words which have always given life and fruitage to human endeavor, viz., "duty," "sacrifice," and "service."

The whole missionary enterprise, both on its divine and its human side, was born out of love, and can have neither meaning nor power aside from it. It follows, therefore, that love must not only lead the bannered hosts of Christ's disciples, but also be the inspiring motive in all our efforts toward world conquest.

First, love for Christ, our King. Was not his last earthly message to us a command to carry his blessed evangel of grace to all humanity? In view of Gethsemane and Golgotha, with their deep anguish and appeal, surely we cannot falter! "The love of Christ constraineth us."

Again, love for mankind. We are all the offspring of a common Father, even God. Hence, every man is my brother and every woman my sister. If God's first question in Holy Writ was, "Where art thou?" his second was none the less insistent, "Where is thy brother?" Love bids us go, nor cease the effort, until the last, even the poorest and most abandoned, of our race has heard the story of salvation.

Further, love for the local congregation. Modern psychology teaches us that that which does not find expression dies. This is a law for the group as well as for the individual. If the passion for soul-saving, once kindled in the church, does not find outlet in concrete effort for the world, it perishes. The fire must spread if it would keep burning.

Lastly, love for the brotherhood. The religious world is marching on toward larger things in the Kingdom. Shall we keep step with the procession or lag behind, humiliated and self-condemned? Our missionary passion has saved us in the past from lapsing into a petty and reactionary sect—God grant that we may not now turn our faces backward!

The first Lord's day in March is a high day in our Disciple calendar. It is a very mountain top, where we commune with God and catch world visions. Let us look forward to it with the same eagerness that children welcome Christmas and make it the gladdest, happiest day of the year.

Mayfield, Kentucky.

J. J. Castleberry.

Financial Exhibit.

The following is a financial exhibit for the first three months of the current missionary year:

	1914	1915	Gain
Contributions from Churches	145	184	39
Contributions from Sunday-schools	88	116	28
Contributions from C. E. Societies	107	80	*27
Contributions from individuals	315	179	*136
Amounts	\$38,027 72	\$31,395 13	*\$6,632 59

Comparing the receipts from different sources shows the following:

	1914	1915	Gain
Churches	\$5,949 94	\$5,259 02	*\$690 92
Sunday-schools	1,747 23	1,659 42	*87 81
Christian Endeavor Societies	982 60	932 03	*50 57
Individuals and Million Dollar Campaign Fund	9,351 23	8,797 85	*553 38
Miscellaneous	1,231 72	623 69	*608 03
Annuities	18,450 00	14,123 12	*4,326 88
Bequests	315 00	*315 00

*Loss.

Loss in Regular Receipts, \$1,990.71; loss in Annuities, \$4,326.88; loss in Bequests, \$315.

The gain for the month of December was \$2,822.64. There was an all round gain for that month. We are hoping all the friends will keep the work constantly in mind. We are all on trial this year as never before. Let us not lower the flag at any point nor at any time. The slogan is onward, onward, ever *onward!* Send to

F. M. RAINS, *Secretary*, Box 884, Cincinnati, Ohio.

“For there is no distinction between Jew and Greek; for the same Lord is Lord of all, and is rich unto all that call upon him: for whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher, and how shall they preach except they be sent?”—Rom. 10. 12-15.

The churches should observe the March Offering even if they have made the Every-Member Canvass or have a “Budget System.”

Please order March Offering supplies to-day.

Only as the flag moves forward does the army remain in discipline.

An increasing number of churches are appointing a special missionary treasurer.

The church exists simply and solely to deliver the gospel, and to deliver it to all men.

“The West Side Church accepts its Apportionment and expects to do more for Foreign Missions this year than it has in the past.”—W. M. Mayfield, Kansas City, Missouri.

"I shall preach twenty missionary sermons in this new year."—Royal L. Handley, Kalamazoo, Michigan.

The preaching of the gospel to all the world is the result of a direct and specific command and of an inward impulse.

Preachers cannot be qualified for leadership in missions without information. There is a growing appreciation of this fact.

An expansive movement is not an accident or an occasional incident in the gospel program, but is permanent and essential.

O. F. Barcus, speaking of the work near Nantungchow, says: "The harvest in this district is probably the ripest in all China."

There is no easy, convenient, labor-saving method of securing creditable offerings for missions. It requires teaching, *teaching!*

"I have put two churches on the map for Foreign Missions this year. Hope to do more next year."—W. W. Griffith, Bloomingdale, Indiana.

"In the spring thirty-one subscriptions to the MISSIONARY INTELLIGENCER will expire and I am anxious to have them renewed and others added to the list."—H. G. Weaver, Reading, Pennsylvania.

Ten years ago the number of native evangelists and helpers on the mission fields was 295. Last year they numbered 805, or about three times the number of a decade ago.

"Wider and wider yet
The gates of the nations swing;
Clearer and clearer still
The wonderful prophecies ring;
Go forth, ye hosts of the living God,
And conquer the earth for your King."

God expects *men* to work at the task of converting the world, not women and children only, but *men*, big men, strong



DR. G. E. MILLER AND FAMILY,
who have recently gone to India.

men. The bravest and brawniest and wisest and richest men must help in the task.

"I am sure that no church is more in sympathy with the missionary enterprise of our people than this one. We shall be glad to make preparation for the March Offering."—M. L. Pontius, Jacksonville, Illinois.

A March Offering without due preparation is like building a house without a foundation. Do not fail to put in time and work and prayer in preparing the minds and the hearts of the people for a worthy offering.

"Last March our church doubled their Apportionment. We expect to give more next year than we did this year. A giving church is a growing church, especially if it gives to Foreign Missions."—T. V. Hubbell, Everest, Kansas.

The First Church, Louisville, Kentucky, has appointed J. W. Graham and J. S. Carpenter Life Directors of the Foreign Society. These are old-time friends of the work. They will make useful members of the Board of Managers.

We appeal earnestly to all our stronger churches to consider prayer-

fully whether they should not give as much year by year to extend the gospel throughout the world as they expend in their own local church upon themselves.

"I value this periodical (MISSIONARY INTELLIGENCER) more than any other that comes to my desk. I have kept them on file for many years past. When the mail fails to bring it I feel the loss of one of my best friends."—H. R. Ford, Beaumont, Texas.

Ten years ago the Foreign Society received \$49,545 from the churches, as churches. Last year they gave \$141,604. Ten years ago the total receipts of the Foreign Society were \$221,318; last year they amounted to \$464,149, or more than double in a decade.

"They went forth and preached everywhere." The gospel is intended for *all men*. It is adapted to *all men*. As the children of God we must seek the salvation of *all men*. Until all have an opportunity to hear we must continue to preach; that is *our* responsibility.

In the presence of wars and rumors of wars let us renew our allegiance to the Prince of Peace and exercise all possible influence to abolish both war and preparation for war, and promote by every proper means a deep sense of mutual respect among all nations and races of men.

The Fleming H. Revell Company is publishing the fifth edition of "Where the Book Speaks." This book has had a large circulation in the English-speaking world. Its one aim is to show what the Scriptures teach on the subject of missions. J. Campbell White says that it is the best book of its class ever written.

"It is a real joy to this church and to myself to take any part possible to us for the furthering of the missionary work and zeal in the brotherhood or in this part of the State."—W. A. Shullenberger, Mexico, Missouri.

This is one of the churches that sends \$50 each month with the regularity of the calendar.

The following letter has the right ring about it. Drayton Powell, Madison, Missouri, says: "Our apportionment has been received. I must say that it is not large enough. I will double it from both Madison and Union. I pray that this may be a great missionary year for Christ, and the efforts of the Foreign Christian Missionary Society may be crowned with success."

The march of the conquering Christ through vast regions of Asia, which has transformed the lives of pagans to devoted Christians, is an accomplished fact. The work has only begun. The majestic movement has reached large proportions. History on a gigantic scale is being made under our very eyes. We see the Kingdom growing apace. What a time to live, and what a time to preach and to make it possible for others to preach!

We publish in this issue one of the most thrilling letters from Africa that has ever appeared in this journal. H. C. Hobgood tells of his itinerary, covering a distance of about six hundred miles. On one afternoon 324 were baptized. There were five besides Mr. Hobgood baptizing. The whole number were baptized in forty-five minutes. And the same night he married 110 couples. Three chiefs were among the number. But read the letter and get all the facts.

Children's Day in New South Wales, Australia, is observed the first Sunday in November for Foreign Missions. They use the same exercises that are used in our Sunday-schools the first Sunday in June. The financial returns show an increase over last year in spite of the depressing influence of the Great War and in spite of the drought, the like of which has not been experienced in the past fifty years. We congratulate the brethren upon the advance they are making in the missionary cause.

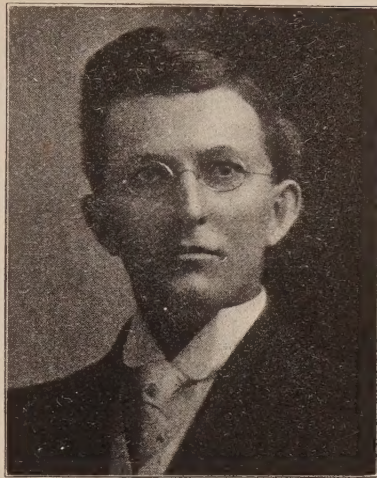
J. Campbell White says: "A prominent pastor tells how he used to almost choke in asking God's blessing upon the offering when it was all to be spent upon

the congregation itself. But now that they have introduced the plan of giving every week to the whole world-wide work of Christ, there is an inspiration, and enlargement of heart in praying for God's blessing upon the offering, which is entirely new. This same spiritual enlargement will come to every individual who gives every week in the right spirit to the evangelization of the world."

There is a young boy in Cuba who wishes to study for the ministry. His mother is a widow and very poor, though she is one of the most faithful members of the church in Matanzas, and never fails with her ten cents weekly for the support of the work. Her son is compelled to work fifteen hours a day and seven days a week, and gets in return for his work the pitiful sum of six dollars a month. At this rate he can never rise. Perhaps some man or woman who is interested in the education of young men would like to contribute \$150 a year towards the support of this boy.

A shrewd business man referring to sermons on missions said: "The sermons I have heard on missions have been *long* on exhortations, but *short* on facts." This is a fine saying. The people want facts. The facts about our own work on the Congo will set our churches on fire. They do not know what has been done in the giving up of life, of the wonderful churches and the marvelous transformation of character and communities. Give them the facts and we will have plenty of money for the work. Do not be "short" on facts. Exhortation has its value if it has a good foundation of teaching and of facts.

The church at Pomona, California, C. R. Hudson, minister, has a budget for 1915 which provides \$2,500 for missions and benevolences. Their plan is to have every member make a subscription to the support of the local church and also a subscription for the missionary budget, both to be paid weekly by the duplex envelope. This is a good plan when worked thoroughly. The plan will not work itself. It must be pushed all the



J. TILDEN SAPP,

pastor of church at Langdon, Kansas. This church has recently become a Living-link in the Foreign Society. Secretary Bert Wilson paid them a visit.

year. There should be a special missionary treasurer in most cases. The regular missionary days should be observed also. The budget of the Pomona church provides for the salary of Dr. C. L. Pickett, of Laoag, Philippine Islands, and also for Miss Edith Apperson, Congo.

Dr. W. E. Macklin and family left Australia for China the last of November. The churches were loath to give them up. They won a unique place in the hearts of the Australians. No one who has visited that land from the States awakened more enthusiasm. Doors that have been closed to all others have opened to him as at a word. He was given unique privileges by the various governments. The doctor and his family were greatly blessed by the trip. They gained in flesh and good color has come back to their faces. The malaria of China has been entirely driven from their systems by the delightful climate. The working power and efficiency of Mr. and Mrs. Macklin have increased. Their little boy, Charles Garst, ten years of age, who was so yellow and pale, looks ruddy and healthy like an Australian

boy. The doctor worked hard, no time for a much needed rest, but he enjoyed it. He also visited Wellington, Auckland, New Zealand, where he was also most cordially received.

PERSISTENCY.

Keep everlastingly at it,

Persistence always succeeds;

Keep your mental machinery moving,

Talk to the world with your deeds.

Keep everlastingly at it,

With purpose steady and clear;

The fields are white with the harvest,

The time of the reaping is near.

Keep everlastingly at it,

Be the journey ever so long;

Listen! the reapers are singing,

Press forward and join in the song.

—J. G. Mills.

STRANGE DAYS.

A. F. Hensley, writing from Bolenge, August 26, says: "Here in the Congo we are living in strange days. Brussels is in the hands of the Germans, and in this part of the colony, at least, martial law has been proclaimed. No steamers are coming or going, so mail, supplies, and money will become increasingly difficult. Fortunately we have on hand a fair supply of provisions; so hope to get along somehow. Many workmen and school boys have had to be dismissed, and perhaps quite a few evangelists will have to leave their villages for a time. There is no danger to the missionaries. The native population is quiet and, at least on the surface, is loyal to Belgium. Still this is bound to be a trying time; so will you not ask the churches to remember us even more often at the throne of grace?"

TIMELY WORD OF CAUTION.

"I want to congratulate you on the article, 'Observe the Days,' in the January number of the INTELLIGENCER. This is a timely document; all six paragraphs are running over with helpful suggestions. I am glad that many of our leading preachers are taking the initiative in the observance of the March Offering day.

"The 'Duplex Envelope' system is a boon to the churches as far as current expenses are concerned, but a failure as applied to missions and benevolences. The first Sunday in March should be observed by all our churches for Foreign Missions, whether they are using the 'Duplex' system or not, that there be no shortage in receipts. Let the offerings on that day supplement the 'Duplex Envelope' plan.

"For nearly forty years the Foreign Society has grown by leaps and bounds under the established order of the churches making this a high day in the year. I fear the Foreign Society will suffer a great financial loss in future years depending on the liberality of the churches through the 'Duplex Envelope' system. It is not enough. The mission side of the envelope is too often neglected.

"I heartily endorse the 'United Voices for the March Offering,' and trust that no church will be deprived of this privilege through the neglect of its preacher, who should lead in the missionary campaign."

Cordially yours,

G. M. Brooks.

Carlisle, Kentucky.

The above is from one of our practical business men, who has taken great interest in the foreign work. The "Duplex Envelope" plan is like other plans which have not been carefully worked. Without much teaching and enthusiasm and persistent labor, the plan is sure to fail. It will not work itself. *It does not save labor.* No successful plan does that. Many churches have tried the "Duplex Plan" and failed. At the same time, a number of churches have used it and succeeded. It depends chiefly upon the man behind the pulpit. Its success also depends upon the Missionary Committee and the attitude of the Official Board.

We suggest that the March Offering be combined with the "Duplex Envelope" plan, with the object of securing the largest possible returns. The needs are too urgent and the opportunities are too great to justify us in any lack of effort. Our interest must be larger and over and beyond any mere plan. Above all things we need a holy, consuming passion for the gospel and its proclamation to the last man, the most distant man. We must feel with Paul, "Woe is me if I preach not the gospel."

EDITORIAL.

Dignifying the Offering.

The churches can dignify the March Offering for Foreign Missions in two ways: First, in making thorough preparation for it. Pulpit and pew should know the number of missionaries and native workers employed by the Society and the various institutions that call for support. They should inform themselves as to the nature and extent and variety of the work that is being done. The Society's agents preach the gospel, conduct schools from the kindergarten to the university, care for the sick and the dying, gather in orphans and supply their needs, make brick and prepare lumber and erect buildings, translate and print books of all kinds, and many other things that no single agency at home attempts to do. Pulpit and pew should acquaint themselves respecting the doors that are opening on all sides and should hear the call of God to enter the same. They should consider the blessings that come to those who do their part, and the blight that falls upon those who stand aloof and render no assistance.

MORAL GRANDEUR.

In preparing for the offering it is well to emphasize the magnitude and moral grandeur of the missionary cause. President Harrison spoke of missions as the most influential and enduring work that is being done in this day of great enterprises. The Panama Canal has cost the Nation \$375,000,000, but the Panama Canal, great as it is as an engineering feat, is child's play compared with the work of carrying the gospel into all lands and to all peoples on the globe. President Faunce, of Brown University, has said that it is no petty province we have to subdue, no parochial victory we seek. "It is nothing less than the Christianization of all human lives and institutions—a task to challenge the scholarship and statesmanship and deathless devotion of all Christendom. It is not our little neighborhood alone, our city or country, that beckons us. It is the call of humanity itself—East and West, black and white, brown and yellow, all bearing the tarnished image and superscription of God." It is nothing less than the consummation of all that Jesus began both to do and to teach.

ENLARGING THE WORK.

In the second place, the churches can dignify the offering by the way they give of their substance for the maintenance and enlargement of the work. Every member of every church should give according to the ability that the Lord has given. A task so great cannot be financed with our spare change and our pin-money. The New Testament reminds us of the grace of our Lord Jesus Christ, that, though he was rich, yet for our sakes he became poor, that we through his poverty might become rich. It urges us to abound in the grace of giving as we abound in everything, in faith, and utterance, and knowledge, and earnestness, and love. It alludes to some churches and tells us how that in much proof of affliction the abundance of their joy and deep poverty abounded unto the riches of their liberality. These

churches gave not only to the extent of their ability, but beyond their ability. They brought their offerings and laid them at the apostles' feet and asked them to administer the same. The inspired writers would have us know that the man or the church that sows bountifully will reap also bountifully, and the man or the church that sows sparingly will reap also sparingly. One dignifies his offering when he gives liberally and cheerfully; one degrades his offering when he gives a pittance or gives grudgingly or of necessity.

AS MUCH FOR OTHERS.

The ideal of the Laymen's Missionary Movement is that we should give as much for others as we give for ourselves. If a church spends ten thousand dollars a year for itself, it should spend an equal sum outside itself. If it invests a hundred thousand dollars in a building for itself, it should spend another hundred thousand dollars for the work in the regions beyond. In the opinion of the consecrated business men of the Nation this is the minimum that any fairly prosperous church should do. There are some churches that give as much for others as they spend on themselves; there are a few that spend five times as much and ten times as much. If all gave as much for others as for themselves they would dignify their gifts and honor themselves and their Lord.

ESSENTIAL CHARACTER OF CHURCH.

It will help us to give on a worthy scale on the first Sunday in March to remember that the church of Christ is essentially and necessarily a missionary institution. Our risen Redeemer gave only one charge to his followers. They were to make disciples of all the nations and teach them to observe all the things that he had commanded them. The church must do what is in her power to spread abroad the word of truth, the gospel of salvation, if she would be true to her Lord and to the purpose for which she was organized and commissioned. It is not necessary for a congregation to have the finest building or the largest organ or the costliest choir in the brotherhood; it is necessary to have a share in all that God is doing to win the world from sin to holiness. It is in helping Christ save the world that the church makes her own calling and election sure.

There are churches among us that dignify the offering in the way they prepare for it and in the way they give to it. They plan for it as carefully as a general plans a battle on which the life of a nation hangs. They pray about it in public and in secret. The entire membership is canvassed and every one is asked to give as the Lord has prospered him. Nothing is overlooked or forgotten or neglected. The day for the offering is a high day. The seats are full, and the giving is both general and generous. The day ends with a service of thanksgiving. The doxology expresses the sentiments of the people. What is greatly needed now is ten thousand churches of this class.

Last year only 3,187 churches observed the offering. They gave \$141,604, a gain of \$11,735. The churches averaged \$44.43, and 962 reached their full apportionment. We can dignify the work by substantial gains on all these points.

A Significant Day.

The first Sunday in March stands for significant things with our people. It stands for education, inspiration, and intercession for world-embracing missions. The day has tremendous influence and power in our churches. It has been, and is still, a really important day in our missionary development. Then as at no other time we center our thoughts upon the missionaries in foreign lands. On that day we have been led to larger programs and better things. The day challenges us to do our best. This is a time when the sacrifice of money, and even life itself, is exalted. The churches come to see their mission in a real New Testament meaning.

The united testimony of our successful preachers is to the effect that there are significant advantages to having a special day devoted to Foreign Missions. It is well to have a definite time and emphasize a specific obligation. Through many years the churches have come to the habit of giving to this purpose on this day. The habit is a good one and should not be broken. To break it is to threaten the best interest of the church, and imperil the successful on-going of the work. The day is well known to the young people, and honored and loved by the older ones. It is a day of united and joyous action. Faith is made more daring. The spiritual life is sustained and vitalized. It makes for fellowship with the missionaries in the forefront on the battle line. It creates a bond of union among the great body of the aggressive, useful churches.

There are special and tremendous reasons for the proper observance of the day this year, 1915.

1. *The work is larger.* It is growing rapidly and constantly. It is now larger than at any time in the past,—more schools, more evangelists, more hospitals, more chapels, more Sunday-schools, and more churches. In one decade the number of evangelists leaped from 312 to 805. In five years the number of schools has increased from 63 to 115; and the number of pupils in attendance has bounded from 4,034 to 5,494. All the other work has grown in a corresponding way.

2. *Our wondrous prosperity.* These are times of plenty. All our crops for the past year are said to be worth more than \$5,000,000,000. These figures stagger us. We cannot fully comprehend them. And they represent only the value of what grows out of the earth during one year. There is an abundance of money. The automobile business is making prodigious growth. We fare sumptuously every day. Our new, costly church buildings are being erected in every part of the land. The expenses for running our local churches are being enlarged. Prosperity is written all over our country in letters of large dimensions. All the rest of the world is in darkness and woe and want. We have light and peace and plenty.

3. *We need to cultivate the heroic spirit.* It is a time to plan our giving on a larger scale. Our standards and habits for Foreign Missions should be recast. The day of our "small change" gifts ought to cease. Let us help in proportion to the overwhelming abundance we have received. There is a tremendous world-wide emergency upon us. As Christian people we ought to reduce the scale of our living, if necessary. Can we not do without the things we have been in the habit of enjoying? It will do us good to feel the pinch of want. To come to the point of

"feeling" in our gifts will prove a wholesome spiritual tonic. It is no time to spend money upon selfish luxuries, or to waste it upon mere trifles, or to pile it up for a "rainy day." It is a time for the practice of the open hand to the call that comes from every quarter of the globe.

4. *Never before have we faced such opportunities.* They are simply startling. The Commission, which has just returned from visiting the mission fields, is overwhelmed by the open doors on every hand. All Asia is open to the gospel as in no other day. With a comparatively few men we could capture the Philippine Islands with New Testament Christianity. The whole land is receptive and anxious to hear the Word. The people no longer want a paganized Romanism. They seek freedom, the liberty of the gospel. The opportunities in China are beyond all description. This is the united testimony of missionaries, of tourists, of newspaper men, and of Chinese Christians. Never before was there such a cry for light, nor such a movement toward a better life. With force enough we would make the Congo Immanuel's land in a few years. Those who have heard threaten to tell God on us if we do not send the messengers of life.

5. *Let us put a new and stronger emphasis upon the teaching of the Scriptures.* The Bible is the greatest of missionary books. Missions is the golden thread that permeates both the Old and the New Testaments. God's eternal purpose is the salvation of every man. There are no geographical lines and no race distinctions in his plan for the ages. Jesus Christ tasted death for every man. He trained and commissioned twelve men for one purpose, to make his gospel known to all the world. The Holy Spirit was sent to qualify men to preach in tongues that every man might hear. Our Lord intended the New Testament Church to be first, last, and all the time a missionary church. All the letters of the New Testament are missionary letters. If we would be a New Testament people we must be a missionary people. This fact needs to receive a new emphasis.

We must lay our plans on a scale worthy of a people who really have a world-program. The Imperial King expects us to conquer the earth by the power of his gospel. We have not done our full duty until that gospel is made known to the last man. We need the passion and daring of the disciples of the first century. This is the supreme task before us. Splendid churches, great colleges, matchless orators in our pulpits, all amount to little without a fixed purpose to sound out the word of life.

The March Offering marks a milestone in our missionary development. We must give it a new and a stronger significance this year of grace, 1915. We must make it stand for more than in any previous year.

Will you please order March Offering supplies, which the Foreign Society furnishes free of charge, and be prepared for a worthy offering on the appointed day? They are without question the best the Society has ever before furnished.

CONTRIBUTED ARTICLES.

The Commission of the Foreign Society to the Mission Field.

ASTONISHING OPPORTUNITIES IN CHINA.

LETTER No. 6.

THE CHANGING ORDER.

The other day we were walking through the streets of Chuchow with Dr. Osgood and Mr. Dannenberg, our missionaries there. They took us to the great Confucian temple, which for centuries has been the chief center of reverence and worship in the city. The place covers a large area and is a very interesting succession of outer courts, inner courts, and shrines. We were struck with the apparent condition of decay which characterized the whole place. The temple was deserted and, even on feast days (the missionaries tell us), few people come.

TENNIS COURT AND THE TEMPLE COURT.

On crossing the large inner court, just before the Holy of Holies, we noticed some very familiar looking chalk lines on the ground. On asking Dr. Osgood the meaning of them, he stated that he had been laying out a tennis court here for the use of the officials of the city, and that they had suggested this as the best place. The wall of the outer temple court formed one backstop, and the sacred shrine of Confucius the other. Here the chief officials of the city and the leading men of the town exercised their bodies in modern tennis in the cool of the day.

OUR CHRISTIAN CONVENTION IN TEMPLE.

We went into the temple, or shrine, to Confucius and saw the sacred tablet to his memory, before which incense had burned and worshipers had bowed in reverence for centuries. On the tablet was inscribed the words, "THE GREAT HOLY ONE, THE SUPREME TEACHER, CON-

FUCIUS." The shrine was dirty, the walls in decay, and the various memorials to the great sage covered with cobwebs. After we had observed this shrine, we went further into another court, at the end of which was a large hall, where in olden days the teachers lectured on the divine merits of Confucius. This is now in disuse, and for a number of years there has been no Confucian lecturers here. We noticed that the walls of this hall were covered with great placards, on which Chinese characters were inscribed, and on two of the sides were many colored Sunday-school picture scrolls with Chinese printing at the bottom. Our missionaries informed us that in this hall was held our Chinese Christian Convention of last year. The banners on the wall were gospel mottoes and Christian hymns in Chinese. In this hall, which has echoed with the teachings of Confucius for centuries, and where thousands of people have been taught to worship him, our Christian convention held its sessions for days; and all of this at the invitation of the leading Chinese of the city.

EDUCATION VERSUS IDOLATRY.

The other day we were journeying inland, in a thickly populated district, to study conditions among the people and look out possibilities for new work. Our houseboat stopped at a little village along the bank of the canal, and we walked through the streets of this quaint place, our missionary speaking to the people of Christianity and distributing picture tracts to those who came to listen. We wandered through the village and out through the country, between the fields of rice and beans. In the distance we saw a temple and decided to visit it and

study its peculiarities. On reaching the sacred building we found that it was a Buddhist temple of some pretensions, which had been standing for some hundreds of years. We entered the place and found our way around the huge wall of the outer court, which had been erected to keep out the evil spirits. On crossing the inner court and approaching the central part of the temple, which in these places is ordinarily given over to the large shrine of Buddha and his gilded image, we found that a strange change had taken place. This large central room had been converted into a modern schoolhouse with cement floor and comfortable desks, and large American windows had been placed in the sides. Within was a country school of forty boys, with a Chinese teacher giving them instructions in geography and other branches of modern learning. Here was a schoolroom of alert, bright-faced Chinese children, with their little piles of modern schoolbooks on each desk.

Our missionary asked the teacher about the idols which had formerly occupied this room. He smiled and took us to a little alcove at the side. Here we

found the huge image of Buddha sitting on a low platform and huddled all about it in a crowded group the various idols of the temple. They had been crowded into this minor place, in the temple once erected for their sole benefit, in order that the modern school might have room in the building. We learned that all over this province a similar thing had been done with the Buddhist temples.

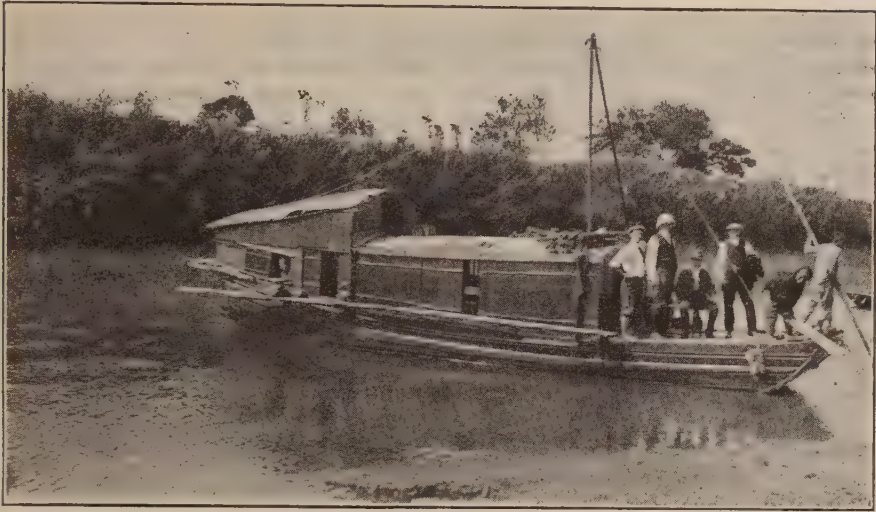
CHINA SEEKING HELP.

A few days after our experience in the country temple, we were visiting the institutions of a great Chinese Confucianist who is trying to help his country. His name is Chang Chien, and he is a leader in President Yuan Shi Kai's Cabinet. His home is in Nantungchow, where we have a mission, and it is of his work in this city of which I speak.

We were taken, first, to a girls' normal school, constructed with the money of this rich man, who owns great cotton mills in this center. We found he had taken one of the leading Buddhist temples of the city and entirely transformed its once sacred buildings in order to make this training school for women



The Commission, Mr. Holman, and Miss Mary Kelley taking tea in Chinese home, Nanking, China. Tea, watermelon seeds, peanuts, and Chinese cakes were set before them.



The Commission traveling through China on a houseboat. The cook is looking out of the window. The sleeping apartment is in the center of the boat. The power that drives the boat is six Chinese coolies, who are ever faithful. This is a scene on one of China's splendid canals.

teachers for China. He had spent \$20,000 in remodeling the old buildings and erecting new ones in this great temple compound. Here he has 250 young Chinese women, who are being trained in school methods, from the kindergarten up to the high school. His purpose is to train in this institution the leaders for the new modern schools throughout his province. He is calling on the mission schools to furnish him instructors and teachers to carry out this plan.

In another part of the city he has constructed a similar normal school for young men, and it accommodates 480 teachers whom he is training for their task.

Five miles from the city he has built a great orphanage, which has over 500 orphans in it, and he has asked our mission to put one of our missionaries in charge, while he pays the expenses. He has said that we might teach Christianity in the school, but we are helpless to take advantage of his offer because of our lack of workers.

In another part of the city he has built a large hospital, and has urged our mission doctor to direct it. At present

we have no doctor for our own hospital in this great city because of our lack of men and money. We have a young physician under appointment for this place, who has just come to China, but he must study the language for a year before he can do the work in our institution.

In this whole district the field is wide open; there are 6,000,000 people, and at present we only have three missionaries to carry on the work. A strong educational man, who understands pedagogy and the modern school system, could direct the educational development of this whole section. This public-spirited man of great wealth and high ideals longs for us to help him, for his struggle is a difficult one. And this field is but typical of other great districts in China.

WHAT IT MEANS.

What does it mean that the temple of Confucius in Chuchow is practically abandoned; that the inner court is turned into a tennis ground, and that our mission convention was held in the sacred Confucian lecture hall? It does not mean that the people of Chuchow are all turning to Christianity, for they are not; it does not mean that their lives

are any better than they were before, for they are not; but it does mean that the moorings of the past are broken; that the sacredness of their aged institutions has, for the time at least, largely passed away; it does mean that the people are drifting, that they are unattached, that they know not wither they are going, and with the doubt which has arisen in their minds concerning their own religions, they are fast moving toward a position of doubt in everything. What does it mean that the gods in the Buddhist temples have been displaced with modern schoolrooms and that the idols have been huddled in a corner to give place to the teaching of physiology and geography? It does not mean that the ignorance and superstition of the Chinese people have been overturned in a night; it does not mean that the teachings of Christ have gripped their hearts; but it does mean that they are open, as never before, for the truth that the church of Jesus Christ has the greatest responsibility of its history resting upon it. China is wide open; the barriers are broken down; the people are eager to learn; the church can take possession, if she will. If in this hour of transition we do not accept our responsibility and send to these people sufficient teachers and preachers, ere long the door will be

closed again, the more ignorant will return with renewed zeal to their idols and superstition; the more learned, with their moorings broken, will drift into atheism, as have the great multitude of educated in Japan.

AMERICA'S OPPORTUNITY.

This great, sickening war in Europe is affecting even China. The chief topic of conversation out here is this war among Christian nations. America, with its peaceful intentions and fair dealing with the East, stands out as the ideal of the Chinese. They intertwine their new Republican flag with ours; they say we are on the other side of the Pacific—sister nations; they look to us for teaching, for direction, for inspiration. We have a tremendous advantage in this time of discord and bloodshed. They listen with eagerness to what America has to teach them; our missionaries are in high favor; the hour has struck for the American church to take swift advantage of this opening of the Orient. What we do in the next ten years will mean more than the work of the succeeding one hundred years. China looks to America; America has the gospel; this is the psychological moment, and God calls us to the task with tremendous emphasis.

STEPHEN J. COREY.



John Johnson preaching at Tanjojoh, on the way to Ru-Gao, China. The Commission was with Mr. Johnson. These crowds followed them everywhere. This is a usual scene in China.

Visit of the Commission Appreciated.

Only good things are said about the visit of the Commission to the mission fields. It is our regret that we have room for only few statements from letters received:

VISIT OF COMMISSION.

"The Commission left us this morning for Laoag. Their presence here is a comfort to us, and I feel sure their message on return to the homeland will have a stirring effect on the churches and their obligations to missions."—L. B. KLINE, M.D., *Vigan, P. I.*

"Well, the Commission has come and gone, and we all love them. They are God's people, and we were loath to give them up. I had the pleasure of showing them the country. We certainly had a royal time and good fellowship. I believe their trip will save thousands of dollars in the future. They see things as they are."—W. N. LEMON, M.D., *Manila, P. I.*

THE COMMISSION IN CHINA.

The Commission has come and gone, and I believe we all feel that they accomplished a very extraordinary work while they were here. I think it is not too much to say that before they came there was a great deal of question in the minds of many in the mission as to whether it would be worth while for them to come and spend such a short time as they could give to China. Since they came I have not heard a single person question the value of their stay with us, and on the contrary, there has been the greatest enthusiasm. We feel that their visit will mark a real epoch in the work of the mission in China. We believe they got a real insight into some of the most serious problems which we are facing and that they will be able to interpret these problems to the Board and the church in a way that would have been utterly impossible had they not come. We also feel that we understand the problems and the point of the view of the Board and the home constituency far better than we did before. I cannot speak too enthusiastically of the spirit of the members of the Commission in all their relations with the mission as a whole and with us individually. There was a spirit of impartiality and fair-mindedness coupled with an enthusiasm for the work and a real vision of the possibilities of the Kingdom of God in China which deeply impressed us all and made us feel more than ever that we out here and the churches at home are working together in a common

cause, and that there are no limits to what may be accomplished if we have faith in God and undertake our work with courage and wisdom. All through their visit they maintained the attitude of investigators rather than that of propagators. We cannot emphasize too strongly how invaluable we feel their visit to have been.

GUY W. SARVIS.

Nanking, China.

THE COMMISSION IN JAPAN.

We have been looking forward in an indefinite way to the coming of the Commission ever since we first knew of their visit. We have been looking forward to it definitely since they passed through Japan in the summer time, and have been praying that much might be accomplished through their visit. We in the Akita district received more than we had hoped or planned for.

Mr. McCall and I went to Shinjo, a station several hours toward Tokyo, and met the Commission as they came from Tokyo. Mr. Corey is the member of the Commission that you all know best. Professor Bower, of Transylvania, is just as fine in his line, and Mr. Doan in his, so you know how fine the Commission is. Mrs. Doan and their son Austin complete the party. It was a long line of jinrikshas that wound its way through rice fields and small villages! We were all loaded down with baggage. If some of the pictures turn out well, you will surely see them in the INTELLIGENCER. There is a long bridge being built down that way, but it is not yet completed, so the jinrikshas, baggage, and all had to be ferried across. The pastor of the Sakata church met us at the ferry. We went directly to the hotel, and had dinner as soon as possible.

TEMPLE WORSHIP.

Part of the work of the Commission is to see all that they can of the people, their religion and customs. We went to a temple in Sakata where there are two images, the dried-up bodies of two priests or teachers. They lived and taught many years ago, and now are worshiped as gods. We asked about the feeling with which the people worship. The young man, a Christian, who answered, said that he used to worship there

and that he prayed with all faith that his prayer would be answered; that he asked for deliverance from sorrow and trouble much as we do, and that he thought he was helped. An old priest went through a regular ceremony which is gone through for any who wish to see and pay a small fee. He knelt at the end of a sort of table, on which there were candles and gifts of liquor and food. He rang a gong several times, and began his chant—a historic accounting of the life of the great teacher. As he chanted he gradually rolled up the scroll that hung in front of the image. We could easily see the hideous skull and the hands of the mummified corpse. He did the same thing before the other image, the mummy of a disciple of this teacher. It was as empty, from our point of view, as anything could possibly be.

There was a whole group of temples in that region, and a huge bronze image of Buddha, one of the few standing images and one of the largest. When the stories that others write come out in the papers, I hope you will recognize these places, and read the articles two or three times!

By the time we got down the hill we had to walk briskly to meet our appointment for supper with the Christians at the parsonage. Quite a group of men were gathered there, and we had a jolly supper. The wife of the pastor was one of the Bible-women here, and is an unusual, capable woman. She did not know that I was to be there, so was surprised—I hope agreeably! She is just the same natural, lovable girl that she was, and she and her husband are doing a fine work.

MR. COREY'S ILLUSTRATION.

Soon after supper we started in on the meeting. Mr. Corey and Mr. Doan each spoke, through an interpreter, of course. Mr. Corey has an illustration from the rice fields which means much to these people. Rice fields are divided by dirt ridges so that the proper amount of water can be kept in a section. He tells of how, when the rice is first planted, that these divisions show very plainly, but that, as the rice grows to fruitage, the divisions disappear—so it is with us. Before we become Christian, all the differences show very plainly, but as we are perfected through Christianity the differences disappear and we become one through Christ. He had told the story wherever he went, and I am sure it made the same impression everywhere. It was interesting to see the effect that the illustration had on the two pastors who were present. They nodded at each other and smiled most understandingly. Mr.

Corey is the one whose presence is taken for granted, as it were, because he is a member of the Board. Mr. Doan, because he is a business man, and in spite of that fact has done such wonderful work with a men's Bible class, makes a deep impression. The people here are in the stage that we were in America not so very long ago. The preachers and Bible-women, or women evangelists, are about the only ones who do really active work. The number of lay members who are in earnest is increasing, but it is still sadly small. Mr. Doan gave a very practical talk about all of us testifying for Christ. He told of the King's men of his Bible class, who pledged themselves to work specially to lead men to Christ. The people listened earnestly, and I am sure that the message of those two splendid Christian men will count for much.

AT TSURUOKA.

We then went directly to Tsuruoka. That city is more progressive than Akita, and we found a sitting-room with table and chairs in the suite that was provided for the men. One of the first Christians, a man who is a pillar in the church to this day, and the pastor were there. The former knew my family, and was much interested in meeting me. The first thing he did was to tell me about another old Christian who had grown rather indifferent, but who would be glad to see me.

The meeting that night was great. The church was packed, and the audience was largely students. Professor Bower and Mr. Corey were the speakers, followed by the interpreter, who has worked among the people there at special meetings. There was a conference afterward. The special thing is that the Christians there want a missionary. The opportunities are so many and the workers so few.

Mrs. Doan and I fixed the lunch for the next day very carefully, and prepared for an early morning start. We were all up at four the next day, and started by automobile, in a pouring rain, for the railroad, fifteen miles away. The auto was well filled by the time we got ourselves and our baggage in. Although it was so early, the pastor was there to see us off.

Before we leave the hotel for keeps, I must remind you that it was a Japanese hotel. That means that the lavatories are combined in the form of a sink with several basins, and that there is just one place for men and women. The rooms are separated by paper slides, and you are lucky if you don't have a neighbor who drinks half the night. We,

being such a large party, had our part of the hotel to ourselves. The bath is a case of first come, first served. There are no locks, and all use the same tub. That isn't quite so bad as it sounds, for the cleansing process is supposed to be gone through before entering the big bath. Many missionaries live here all their lives without getting used to the differences, while others adjust themselves immediately. Some retain a happy medium. If any who read are shocked at my description, just imagine what the reality is!

We visited our pastor, Shinjo. The pastor is very earnest and is working hard. He has the services in the little place where he lives. There are some who are earnestly studying every day, and progress is sure. But we were so interested, and the prayers of all were so earnest, that we had to run for the train, and just did make it.

GREAT VISIT AT AKITA.

Next was Akita. Mr. and Mrs. Doan and Austin stayed with Miss Armbruster and I, and the two others stayed at McCall's. It was a privilege to have them all in our homes, and we only wished they might stay longer.

Sunday was a great day for us all. The Christians had been planning for days, and had prayed earnestly that the visit of the Commission might bring great blessing. By a little hustling, they got around to all the Sunday-schools for a few minutes, and then went to church. There was a splendid crowd of Christians and inquirers out. Mr. Corey gave the sermon in the morning—a message of progress in the Kingdom of God, and it was great. The communion service, too, was very impressive.

Our conferences about the problems of which we all think so earnestly came on Saturday evening and Sunday afternoon. We are all eagerly hoping for very great things in the General Conference. The conferences in stations, though, are the ones in which the Commission has a chance to see and know what the individual missionaries think about the problems, and so help toward real success in the general conference. We all poured out our very hearts, and certainly never had more sympathetic listeners.

Sunday night was the greatest ever. Professor Bower gave a splendid sermon. He talked on religion, its vital parts, and the dangers which threaten its vitality. Mr. Doan told of the ways in which the men worked to win others to the study of the Bible. His first point was that he had long since decided that no man was all bad! When his talk was finished, Mr. Corey said

that he never heard Mr. Doan that he didn't feel as if something had to be done right away, and he proposed the organizing of a Bible class. They started right in, and fourteen men signed up. The class started this morning with fewer than that. It isn't easy to find a time that suits all. But the few who came were in earnest, and we shall be praying constantly that this work may be the start of a class that shall stir up this whole city. Pray for the work of the men's Bible class in Akita, won't you?

After the close of the service, the Japanese served tea and cakes of the simplest sort, and all visited together. Train time was near midnight, but there was a good crowd at the station to see the friends off. They were due in Fukushima the next day at ten, and would go into conference and seeing the work there. Their stay in Japan is just one month, and every minute is full!

I have tried to tell you much, but there is so much more that I would like to tell and can't. The visit of the Commission was so much in itself that if there were nothing more than the inspiration it brought to us all, it would have paid. When we think back of that to the friends at home who made it possible, whose increasing interest and concern made it a necessity—words fail us. May the blessing that is taken to you from these fields be so great that you will all have new visions of service, wherever that service may be!

Akita, Japan.

GRETCHEN GARST.

WHAT THE COMMISSION SAW IN CHUCHOW.

"Can I give a cent to this poor fellow?" asked Prof. W. C. Bower, as we passed a Chinaman with an ulcerated foot.

"Sure, if you want to," we acquiesced, after looking around to see how many more refugees and beggars there might be within sight.

SAW THE SUFFERING.

The Commission saw the poor refugees and beggars. They had heard plenty of tales why we do not give indiscriminately to all of them, and they didn't want to get the missionaries into any trouble. So when their sympathies were aroused they thought it safer to ask. They saw the girl with the leprous feet and hands at the East Gate, the girl we had had in our hospital in past years and for whom we had provided crutches and shoes. They saw a strong chap from the railroad quarries that had had his foot hurt with a falling stone and had been dumped down on the streets to beg until it got better. Then there was the opium smoker, or ex-

opium smoker rather, who had got crippled up with rheumatism; and the blind man and ragged woman at the city gates, who are professional beggars. They had heard how giving to one often brought a host of others around them, so they gave carefully.

DOAN MAKES BRICK AT HOME.

Mr. R. A. Doan wanted to see a real Chinese brick kiln. He has sixty of his own turning out a hundred thousand of brick daily, and he wanted to see the Chinese contrivance that could turn out such good brick as we have in our houses. We took a morning walk out to one. It was partly full of the unburned brick, and we could get inside and outside.

"How in the world they make such brick out of such dirt and with no machinery and only burning grass for fuel, beats me," he ruminated, as he sifted a handful of the raw, soft dirt between his fingers.

We threw a penny into the collection basket of a story-teller while Austin Doan (son of R. A. Doan) focused his camera and took him in.

SAW THE GREAT CHINESE PREACHER.

"And that's what Brother Shi used to do," Stephen Corey ejaculated, as we stood watching the fine acting of the Chinaman, picturing out his story to his hearers.

"Yes," we answered, "and Shi can hold his audience a listening to the gospel story just as spellbound as that fellow is to his tale of the Three Kingdoms."

"Guess he can," remarked Bower. "I can almost understand him, even though I don't know Chinese."

They saw Shi, and their cameras were busy catching him. Corey had him standing up by the side of a fortune teller who has for twenty-six years been telling fortunes on our bridge. Shi has been following Christ the same period. They asked to have Shi make a short talk to the meeting which they addressed. They wanted to see him in action.

"Tell Brother Shi I wish we could have him along with us in our whole journey," said Corey.

"You can take me back to America with you if you want to," laughed back Shi. He would have gone, too—not merely to "look-see," but for the glory of the Lord.

SAW PEANUTS.

Professor Bower saw the peanuts. A Chinaman sitting by an improvised little counter on the side of the street, with his basket piled up with roasted peanuts at two

ounces for a cent, that drew the professor. If when we were passing along the street and suddenly missed him, we had only to look back and see him standing before one of those stands. The Chinaman would be weighing out peanuts, and Bower would be holding open his pocket or hands to receive the purchases. It was just the time when the last of last year's peanuts were being finished and this year's peanuts were coming in. We could tell by his interjections which time he had got the one and which time the other.

SAW BOYS' SCHOOL.

He came loaded up with interest to see our boys' school. Went into the school morning worship and heard the boys sing, "He leadeth me, O blessed thought." Then they, with Austin Doan as the fourth, made a quartet and sang a stanza of the beautiful hymn in English, to the delight of the boys.

"How many boys have you got, and how many teachers, and what are the possibilities of growth, and how long a course do you give, and are you to have good buildings in place of these thatched ones, and how many of the teachers are Christians, and how many of the boys, and do you have a boarding department, and can the boys play games?" he asked, and then asked.

We assured him that the boys were quite human—that they not only play games, but tricks, even on their teachers; that the majority of the teachers are Christians, and the others are studying the Scriptures; that the present buildings are an old grain storehouse that we are using until the day of better things.

DIFFERENT THINGS.

Then we took him to prison—and the rest followed on. They saw the manacles on the convicts' limbs, and they saw the long hair of prisoners, who never see a barber from the time they enter until they come out again.

They went into one of the finest homes in the city and were received with the courtesy of a Southerner. While they drank the tea of their hosts, the hosts plied them with questions concerning the European war and whether America would be able to intervene and stop the awful carnage.

"Your guests are princely men," said our Chinese hosts to us as they took the Commission through their flower gardens and showed them the dwarfed trees in which the Oriental delights, or stood in a row while Austin Doan shot them with his camera.

"These Chinese are true gentlemen," said the Commission to us as we walked meditatively away after many bows.

"We are not all bad," we thought, as we looked at both companies. Some of those Chinese gentlemen are now studying the Scriptures in an organized Bible class, and they meet with us every Sunday afternoon for this definite purpose.

O yes, we nearly forgot. They saw us missionaries, and while they were photographing a batch of sore-legged or dropsical swollen patients, they drew us into the camera also. They looked over the hospital and the church and the homes—and some Chinese homes.

They had been going night and day in committee meetings and carriages and boats and railroad trains. So we let them go to bed before nine o'clock, and write up their

notebooks in the mornings. We took them out for an occasional walk to avoid indigestion. We only asked them to address one meeting, and let them divide the time.

Then they got us aside and fired questions at us—intelligent questions, too. They also gave us much information that we needed about the home and of missions and our duties toward it. Then they gathered us together with them—and had Brother Shi also—into one of the most heart-binding prayer services we have ever had in this little Chinese city.

God bless them all. They have brought great joy, great encouragement, and great love to us all. ELLIOTT I. OSGOOD.

Chuchow, China.

Four Tremendous Reasons Why.

A. E. CORY.

Because the March Offering comes annually, its importance is increased rather than diminished. We should never let such an important event as the March Offering become common or cease to realize its urgency. The situation that confronts the Christian church and the world at the present hour should make us approach the offering this year with more solemnity and more feeling of responsibility than we have ever had before.

The reasons for the urgent necessity of stressing our obligation to the non-Christian world in all the churches are:

First—The failure of formal Christianity. The present situation is not a breakdown of the teachings of Christ, but stresses how far we have departed from his real life and teaching. It is well to build temples, cathedrals, and churches, but these temples, cathedrals, and churches must be made a means to an end. How woefully Europe departed from the Christ emphasis! So much for self, so little for others! The congregation emphasized its own importance, the city its own supremacy, and the nation its self-ability. They made their Christianity to fit their own selfish desires rather than burying self in the great life of our Lord. How different Europe would be to-day if Russia, Germany,

Austria, England, and France had joined in a world-conquest to bring the true Christ to Africa, Japan, China, and India, instead of seeking territorial and trade expansion! In the name of Christianity they went out for themselves and failed; in the name of our Christ, in this solemn hour of materialism's failure, let us urge the conquest of the non-Christian world that Christ orders and leads.

Second—The attitude of the non-Christian world at this hour demands our loyalty on the first Sunday in March, because it represents Christianity's obligations. The failure of the formalism of Europe has given us a real and true apologetic in the non-Christian world. Too often have we taken the triumphs of Europe to them as a reason for accepting Christ rather than taking the Christ himself. Now the non-Christian world says, "Long we have known the difference between what you have brought us and the Christianity of Christ." We have been forced to higher standards in the face of the world's present failure. The non-Christian world welcomes these higher standards and seeks the Christianity of our Christ as never before. Truly the nations are in a liquid form. The officials of Japan, the leaders in China, the masses of India, the hordes of Africa, and the population of Latin-America are moving towards

the Christ who alone can save. Will we let these world-cries go unheeded on the first Sunday in March? If we do, we turn from the Christ and his clear commands.

The third reason brings us to our own fellowship. The annual offering for Foreign Missions in this year of our Lord 1915 should make us study the question of our mission as a people as we have never studied it before. For a century we have preached union. To-day union is the word everywhere, and the question is being asked us if we preached union as an end in itself, or only as a means to the end that the world might be saved. To-day we can advance the cause of union more by a great offering of the world's evangelization than any other way. Let us show forth the fruits of our world-passion and all communions will believe that our passion for union is not for ourselves, but for the world.

The fourth and last reason is that

every man, if he is true to the best, must respond to the world-needs in this crisis hour. We all have had more solemn thoughts than ever before in our lives. If these moments of reflection are to be of real blessing, we must let them stir us to the world-conquest for Christ. For any disciple of our Lord to go on as before, with the call from our mission fields and with the dire needs in the world that we alone can supply, we would indeed be untrue to the Lord himself.

These four and many other reasons demand that we should study the world needs, realize our responsibility as a people and our duty as individual Christians to make the March Offering the largest in our history. To do this, we must teach, preach, but most of all, at the throne of our Lord pray for this great offering and the men and women on the far outposts of the world's life, that Christ may triumph everywhere.

Will Observe the Day.

There seems to be a growing interest in the observance of the March Offering for Foreign Missions the first Sunday in March. In the January number of the INTELLIGENCER twenty-three preachers spoke in clear and definite words urging the importance of the day. They are all men greatly interested in the best possible returns from the churches for the propagation of the gospel in the regions beyond. They are men anxious to see our people do something worthy of the great cause. The following brethren have had a successful experience in missionary service. Hear them!

MOTIVES.

Two impelling motives should constrain every church in our great brotherhood to respond generously to the March Offering:

1. The marching orders of the King, "Go ye into all the world and preach the gospel to every creature," is still in force, and the responsibility is still ours.

2. The appeal of eight hundred millions of our fellow creatures with no hope in Christ and are dying in ignorance, superstition, and hopelessness. Our Father loves them. Our Savior died for them, and urges that we send the light.—J. D. HAMAKER, *Strasburg, Virginia*.

THRILLS THE CHURCH.

Because it thrills the church to get a knowledge of God's will and a vision of the

world. Because it lays Christ's claims upon the heart and awakens the conscience. It brings Christians closer to their Savior, and affords them an opportunity they need to give the Lord his own, and assist in evangelizing the world. If these things are true, it would be sinful to neglect the day.—J. D. ARMISTEAD, *Cynthiana, Kentucky*.

CHARACTER NOT CHANGED.

"In missionary matters, in spite of wars and rumors or panics, indifference, and ignorance, and stinginess, the character of the church has never been changed and still reads, "Go ye into all the world and preach the gospel to every creature;" and knowing no more effective and economical methods of having a share in the world, the people who are indulgent enough to allow me to preach

to them shall not lack an opportunity of hearing and giving the first Sunday in March."—
A. L. CLINKINBEARD, *Plano, Texas.*

"MADE IN AMERICA."

Mission stations supported by European churches are in distress. We are hurrying goods "Made in America" as substitutes for those which Europe cannot supply. Their missionary as well as their commercial burdens are laid upon us. We must relieve European missionaries in distress. We who share the belief that God will cause all things to work together for the good of his own are confident that the same God will cause the wrath of men to praise him, and out of the present inconceivable disaster will come a great religious awakening.—CHARLES H. FRICK, *Wilkes Barre, Pennsylvania.*

A DEFINITE TIME.

A church should take the March Offering because that is the time that has been set apart for the consideration of world-wide missions. Anything that is of so great importance as the carrying out of our Lord's last command should have a definite time for consideration and concerted effort on the part of his followers. A task is half accomplished by the establishment of a definite time for doing it. The March Offering means a definite season of education and preparation.

It is a great thing to have our people giving to missions every week of the year, and it is proper that our missionary interests should not rest upon the fortunes or misfortunes of one day. But we need the inspiration of a definite appeal and the urgency emphasized by fresh facts from the field. The needs occasioned by the strides of the Kingdom in the ends of the earth cannot be computed a whole year in advance. Let every church take the March Offering and give God a chance at our hearts and our purses by a fresh appeal.—LOUIS D. RIDDELL, *Fayetteville, Arkansas.*

SEE HUMAN POWER IN THE EFFORT.

I can find no reason for not taking the March Offering.

The sublime and challenging ideal of every Christian should be to "Love as Jesus loved." The life that is not swayed by an aim so pre-eminent has certainly missed the uppermost desire in the great, compassionate heart of the world's Redeemer. And while the full intensity of his love is beyond human attainment and human comprehension, yet the least that any disciple could do in striving

toward such ideal is to exhaust all human powers in the effort. The mission field holds the key to the unlimited resources of God's everlasting grace. The cause of Jesus Christ on the dark continents of the world is the greatest opportunity which God affords for discharging our whole Christian responsibility, and for reaching that degree of love exemplified by Jesus Christ.—CHARLES F. HUTSLAR, *Broadway Church, Los Angeles, California.*

WHY TAKE THE MARCH OFFERING?

We take the March Offering for the following reasons:

(1) Our Lord waits yet "to see of the travail of his soul and be satisfied."

(2) He told his disciples to go into all the world and preach the gospel to every creature. This was his last command and has the authority of his life and love back of it, and it must be obeyed.

(3) Multitudes of those for whom he died have never heard of him, and they cannot believe in him of whom they have not heard.

(4) We believe that if the church is faithful, the difficult task can be accomplished, for the Book of God is pledged to this victory in a thousand promises.

(5) We believe that the only way to do great things on the mission field is for the churches to co-operate and put their offerings together. One church cannot well build a hospital or a college, or establish a mission station.

(6) We believe that "the light that shines farthest shines brightest near home."—CAREY E. MORGAN, *Nashville, Tennessee.*

WHY I OBSERVE THE MARCH OFFERING.

(1) It is supreme in the heart of Father, Son, and Holy Spirit—heaven's goal.

(2) It is the supreme need of the church for her own growth—harmony. Healing, unity, and inspiration to the unsaved at home.

(3) It is the supreme need of myself as a faithful steward. I am debtor, teacher, recruiter, financial agent, or a hypocrite.

(4) It is the supreme need of one billion men, women, and children, unutterably pitiable and helpless, who cannot wait an hour.

(5) It is the supreme need of the unborn billions to prepare for their advent into Christian homes.

(6) It is the supreme need to "hasten the coming of the day of God" and to stop all sorrow in the whole earth.

(7) It is the supreme joy of our departed loved ones and all "spirits of just men made

perfect in heaven" to know that you and I are doing this supreme work. World-wide evangelization is the one topic on the "golden streets."

(8) It will be my supreme regret in eternity if I neglect this supreme opportunity to work at this supreme task.—WILLIAM ROSS LLOYD, *Flemingsburg, Kentucky.*

WHY CONTRIBUTE TO FOREIGN MISSIONS?

1. Because it is the will of God, as well as the command of Christ; as his subjects it is our duty, and should be our pleasure, to follow where the King leads us.

2. Every member of *every* church is under *every* obligation to obey *every* command of Jesus to go into *every* land, taking the gospel to *every* creature. To fail here is to fail in our loyalty to the Savior.

3. Missionary work is an expression of our faith, a monument to the truth of the gospel, and a testimony to the present-day power of an unseen but risen, ever-living Redeemer.

4. An offering for this work is an expression of the confidence of the brethren in the work, as well as an expression of our belief in Christian stewardship, for which we must one day render an account.

5. The continued appeals for funds are not a reason why we should neglect or delay the work, but an evidence of its success; and, therefore, our giving should be with gratitude and rejoicing.

6. We are living in a wonderful age—an age in which any man can make his influence felt on the other side of the earth; if so, he ought to be ashamed not to do it. Foreign missions afford the best, most permanent, and most Christlike way in which to do this.

7. The missionaries who have gone, and those whom your money will help to send, need the personal touch that your co-operation will give. It links the giver with the worker, broadens our vision, quickens our

energies, and is the only hope of a living, growing, throbbing church at home.

I realize that in the above I am setting a mark by which I am not prepared myself to be judged; but forgetting the hard times and the small offerings of the past, I press on toward greater preparations for a greater offering this year than before.—RANDOLPH COOK, *Trinidad, Colorado.*

SAME HONORED PLACE.

The first Lord's day in March has stood prominently for Foreign Missions for lo! these many years, and there is no good reason why it should not still have the same honored place. It is the experience of hundreds of preachers that this day has been the brightest day in the entire year. This has been my personal experience. The greatest sermons are the ones dealing with the great task of world-evangelization. While the budget system or the duplex envelope plan may have done away with the necessity of making the day one of money-raising, yet for this very reason more than any other perhaps, should the day be observed. The preacher is left free to emphasize the message without being accused of preaching a missionary sermon just to get a big offering. To my mind there is more reason now for observing the missionary days than ever before, for the inclination might be to let the Duplex Envelope or the Budget System do the educating that formerly the preacher felt to be his place to do. Nothing will take the place of the human voice and real human experiences in creating missionary enthusiasm. The human voice and human experiences can be brought into most helpful service on the special missionary days. There was never a better time than now to observe the special days, and especially if the church is using the more modern methods of gathering the Lord's money.—C. S. WEAVER, *Texarkana, Arkansas.*

Misdirected Funds.

BERT WILSON.

Some of the churches who have taken the Every-Member-Canvass have found that the weekly offering for missions far exceeds what they have been giving heretofore—that is, has doubled and sometimes trebled the amount sent out by the Apportionment Committee. As a result, some of these churches have felt that

when they have paid the apportionment in full that all the rest of the money could be used for other purposes. In fact, a chairman of a church board recently said that they would have about \$200 to use for other purposes after all their apportionment had been paid. This is a very grave mistake. The money

that is subscribed weekly for missions belongs to the missionary work of the churches.

Our societies have spent hundreds of dollars and a great deal of time in pushing forward the Every-Member-Canvass. They have done this in the hope that they would have a large increase in the offering from the churches. They need the money badly, and if the churches, having received this uplift from the Every-Member-Canvass, refuse to send this money in, it will seriously handicap the work; not only that, but it will be a misappropriation of funds. Those who are giving to the missionary work of the church expect that every dollar of it shall go to our missionary societies. The

apportionment is the minimum that a church should raise. If many of our churches would give four times as much as their apportionment, they would only be making up for the neglect in the last fifteen or twenty years. Let the preachers see to it that the missionary funds are not misappropriated. We ought to have a conscience on this matter.

Send the money in monthly or quarterly, so that the Boards may have the use of it.

Do not let your church board or your canvassers lose the vision of the worldwide work in seeing the little needs at home. It would bring disgrace upon the local work and seriously handicap all the work abroad.

Bon Voyage.

[Written just before sailing for India on the S. S. Baltic, December 23, 1914, by Dr. George E. Miller. His wife and child were with him.]

The time has come at last! The ship tugs at her anchor, anxious to breast the waves; and we are anxious to be away with her, for we have kindred feeling, this good ship and ourselves, who look away toward the Orient. For many weary months we have longed for war and strife to cease so that we might go on our mission of peace. Now we hope to be off and away, though still the battles rage and angry men wade knee-deep in blood and gore. Friends and loved ones plead with us to remain in the homeland until the warring nations are at rest. But why should we tarry? God rides above war and storm. If men are willing to give their lives for their country, shall we ambassadors of the cross falter at the testing time and not be willing to risk ours in the Master's work? If men cross the stormy seas and run the gauntlet of wary, spy-hunting officers for the sake of pitting the black man against the white man in the pugilistic ring, shall we not face those same seas and those same officers to carry that gospel which shall lift men above the beast by imbuing their lives with the divine love which makes them but little lower than the angels?

WHAT WILL THE MISSIONARIES SAY?

What will the missionaries of America and Europe tell the peoples of the East, now that Christian nations are at war? ask our editors and our skeptics. What will we tell them?—why, the same old story that we have been telling them; the story that was sung to the shepherds of Bethlehem; that was echoed up and down the hills and vales of Palestine, and out over Lake Galilee; that was thundered across Southern Asia into Rome until emperors succumbed and apostates died in fear on the field of battle; that was preached and sung in Briton's Isles until your forefathers and mine set their faces toward the dawn and saw the day-star in all its glory—the story of Jesus of Nazareth, whom neither skeptic nor atheist nor enemy can cheat out of his birthright. His teachings, his gentle spirit, his unimpeachable character, his divine attributes are turning the world upside down. He spake as no man spake, and lived as no man lived. What we have and what we are we owe to him. He lifts us up. He resurrects the good in us, and leads us up the mountainside to the Point Delectable of spiritual development.

WHOSE FAULT?

What if men do war? Is it the fault of Christ? When we all shall have

attained to the standards set by him, there will be no wars. In the very attainment thereof there must be strife. Before peace comes the sword; for he said that he came to bring a sword. In our onward progress there are great differences, both between the followers of different faiths and those of the same faith. Therefore, we do not lose courage because of these warring nations. They are marching toward peace, even though that march leads them through the blood of their brothers. We advance, but let us remember that our progress is no further than that of the hindermost nation. We all must advance together. Our beloved United States of America might reach the topmost pinnacle of perfection, but India and China and Africa and the islands of the sea will be as millstones about her neck until they, too, reach the same heights.

UNSHAKEN FAITH.

So, with a resolute front and unshaken faith, may we messengers of the cross go unflinchingly to our posts and stay

until the battle is done, or until we are honorably paroled. With more conviction yet than the Kaiser can we say: "Our nerves are clear, for our cause is just. We shall prevail."

Then weigh the anchor! We are ready. Speed on, good ship! Bon voyage! Speed on, through sun and through storm; through wave and through calm, until the haven is reached. Bon voyage! India awaits us; India, with the brightness of her tropic skies and verdant landscape, and the darkness of her superstitions and social imprisonment; India, with her teeming millions of men, women, and children with loving hearts and great capabilities. We go to them that we may enthrone Jesus in their hearts and lives. Bon voyage! Speed away, staunch ship! Leave the sunset behind, and speed on toward the rising sun, where the Master stands tiptoe on the Himalayan peaks and beckons us to come. Though the cannon roar and murderous shells go screeching by, and the dogs of war leave death in their wake, still we say: "Speed on, good ship! Bon Voyage!"

The Every-Member Canvass.

An increasing number of churches are observing the Every-Member Canvass. This is a hopeful sign. It is sure to increase the gifts for the local expenses of the church and will also increase the offering for missions if due emphasis is put upon the subject. The following reports will be read with helpful suggestions. Sorry we have room for only a few reports:

REPORTS FROM THE EVERY-MEMBER CANVASS.

"It stimulated our work and put our finances in an unprecedented condition. We believe in it.—WILLIAM F. ROTHENBURGER, *Franklin Circle Church, Cleveland, Ohio.*

"We made our annual Every-Member Canvass, and feel sure that we are in a position to do even more for all missionary work than ever before. Will go beyond our apportionment."—CHARLES N. JARRETT, *Morgantown, West Virginia.*

"First Christian Church here has completed its Every-Member Canvass. We exceeded the total of our Apportionment, including State Living-link over \$100; added

\$1,000 to current expense budget."—W. D. ENDRES, *Quincy, Illinois.*

"You will rejoice with me to know that we conducted the Every-Member Canvass. We are appointing a separate missionary treasurer, and hope to be able to get our offerings to the various societies quarterly."—IRA L. PARVIN, *Niagara Falls, New York.*

"Every-Member Canvass highly successful with us—increased both current expenses and missions by something like twenty per cent. Did the canvassers much good, and also the congregation. We shall repeat it in the spring, by common consent, with no financial object."—BURRIS A. JENKINS, *Linwood Boulevard Church, Kansas City, Missouri.*

"We found the Every-Member Canvass to be very helpful. It was a revelation to many of us. It has taught us what can be done, and that it is a businesslike way of doing the Lord's work. It will solve a problem that has been distressing so many of our churches. I am confident that it should be followed up by team-work throughout the entire year."—FRANK D. DRAPER, *Newport, Kentucky*.

"The Every-Member Canvass was taken for the Glenville Christian Church by seventeen teams of men, December 6, from 2 to 6 P. M. The men were set apart at the morning service by prayer. The canvass was practically completed in one afternoon. Much good has been accomplished by the work, aside from finances. Of our missionary receipts, forty per cent goes to the Foreign Christian Missionary Society.—O. L. HULL, *Cleveland, Ohio*.

"The Every Member Canvass in this church was a most gratifying success. It has resulted in increasing our current expense offerings and has almost doubled our pledges for missions and benevolences. The enlistment of thirty-six men in a task for the King for four hours on a stormy December afternoon is a great asset for a church. The bringing of these men into a great service,

where each man makes a public report of his work and gives his impressions of the plan, is very much worth while. The day of the Every-Member Canvass was the happiest and most helpful day for the church in nearly six years of my ministry. Our people were carefully prepared for the day, our teams were trained for the task, and the day brought to us the greatest blessing."—HOMER W. CARPENTER, *Shelbyville, Kentucky*.

"Hiram can contribute to the 'Men and Millions Movement' only her young people. But it was felt there should be a really serious effort to enlarge our offerings, already liberal for our numbers and means. The church adopted the 'Every-Member Canvas,' with a budget of \$800—a little more than was asked of us. A canvassing committee of over forty men and women was chosen, and responded with rare unanimity. Several meetings of the committee were held for prayer and organization of the work. The canvass was made Sunday, November 22, from 2:30 to 5. The people responded as cordially as the committee had done, with a total of over \$1,200. It was beautifully done, with no urgency save the urgency of widespread interest. The church is happy over it and realizes that 'it is more blessed to give than to receive.'"—B. S. DEAN, *Hiram, Ohio*.

Made a Discovery.

R. P. SHEPHERD.

I've made a most astonishing discovery. Have others been equally blind as I have been these many years?

Your annual reports reached me in due course. Quite as a coincidence they reached me at the moment when I had time to sit down and read them. The treasurer's report came first. Also, in this case, it came last, for the reading never got past that report. And more than two hours passed before the last item was considered.

Many of the missionaries are personal friends. All of them are closer than any ties of flesh—brothers and sisters in the faith and fellowship of the eternal Christ. Some are veterans in service, many are recruits. Some are invalids. All are calmly going up against the biggest job the Creator has set before him-

self—the creation of a religious humanity, a mankind which shall come to completion, unto the measure of the stature of the fullness of Christ.

Now, take each item of expenditure by each missionary.

What prayerful preparation goes into the "outfits!" With what pruning are "supplies" finally procured! How scrupulously are the little "vacation" expenditures planned for and each cent made to do full duty in recuperation and reinvigoration for exacting work! How the requests are prayed over before being transmitted to headquarters! How they are prayed over item by item and balanced against the increasing demands of the whole big field!

Here are items which breathe tragedy. It is not mere brevity of statement.

Some intangible and impalpable suggestion marks them off even in the bare narrative of a financial report. Something untoward has happened.

Here are new workers sent to take up burdens in "old" fields, old workers going into new fields, workers coming home for vacations much needed, workers coming home to stay—leaving their hearts and real lives in the far-off land.

Never before has the work of the Foreign Christian Missionary Society been so definitely "personalized" to me. Missionaries, many of them, have been loved and honored guests in our home. Our prayers, books, gifts, have gone with

them. But never till now, with the treasurer's report as a guide, have I had the joy of going into the human, everyday life of every missionary in whom we "go" fulfilling the divine command.

I have received great blessing. What else could come when one prays his way around the whole earth, sharing in lively sympathy the experiences of both joy and sorrow with the choicest of Christ's co-workers? If my new-found way of joy can inspire one other to a like trip around the world, watching the disbursement of the King's money, my joy would simply be doubled.

Chicago, Illinois.

A Comparison.

CHARLES E. ANDERSON.

Compare the great men, the ideals, the poets of the Latin races after Christianity was introduced, with the ideals and the poets and the great men of the Roman empire prior to the time of the birth of Christ or the missionary labors of Saint Paul. Compare, if you will, a Virgil with a Dante. Does not Dante have something grander and sublimer; did he not have visions which the great poet Virgil never saw because he had never heard of a Christ? Compare Saint Augustine with Marcus Aurelius. We do not care to minimize the virtues of Marcus Aurelius, but is it not true that Augustine penetrated down deeper, that he reached up higher, that he saw things that Marcus Aurelius never saw? Compare such men as Saint Francis d'Assisi with a Seneca or an Epictetus. Think of the great Latin doctors that have made their contributions to Christian literature. Think of their great saints, men and women. Think of their great hymns. Think of their great prayers. Is there anything in the ancient Roman world, with all its might and power and organization, that ever produced such types of men as Christianity produced?

Take our own civilization. Christianity overtook us at a time when our forefathers were rude barbarians. Where did we get our ideas of God, our

ideas of truth, of honor, of purity, of charity, of home, of wife, of child, of mother? You say they came as the result of civilization. What is civilization but the humanization of men—but where did the humanization power come from? They are nothing more or less than the direct contribution of the religion of Jesus Christ to the humanity that we share.

Yes, the greatest power in the world has been the power of Christ. His work is not yet completed, but it is working towards completeness. He has given birth to spiritual kingdoms. He has laid the cornerstone of our highest civilization. He has revived old, dead maxims into living realities. He has scattered the face of the earth with principles that were based upon the eternal love of the eternal Father. He has been the preacher of liberty, fraternity, and equality. He has abolished slavery from our midst. He has inspired our best literature. He has founded institutions of learning. He has been giving new conceptions of sin, new ideas of duty, and new hopes of immortality. He has been consecrating childhood, he has been dignifying womanhood, he has been sanctifying our homes, he has been helping the poor, he has been delivering people from the oppressor, he has been lifting people by the thousands, one by one, one by one,

out of the dung-hill of their sins and causing them to throw themselves upon the all-redeeming love of the Savior of the world. Notwithstanding the faults that can be found in the administration of the Christian church, notwithstanding the weakness that can be found there, the most magnificent, the most pervasive, the greatest power in the direction of all that is highest in human life has been Christ and the Christian church. Every altar that is erected is consecrated to the truth that sets men free. Every tower that is built rests upon the eternal Rock of Ages. Every spire points men to the

highest things, to their future home, and heaven and God.

Obliterate Christianity out of the world, strike it out of our literature, burn up your Bibles, throttle the choirs, hush up the preachers' voice, break down the altars, take away these things, and there is no archangel that would be sufficiently eloquent to depict the horrible-ness and the vastness of the catastrophe that would ensue. In spite of our faults we can sing the old psalm: "O that men should praise the Lord for his goodness, and declare the wonders that he doeth for the children of men."

The Views of Business Men.

We asked a few clear-headed, practical business men what they thought our brotherhood should aim to do for Foreign Missions this missionary year. The following replies have been received. They are words of wisdom. They should be carefully heeded:

"The field is so large, the need so great, and the call so urgent, that we should do all we possibly can for Foreign Missions, and at least do more than we have ever done in any previous year."—W. F. HOLT, *Redlands, California*.

"The great war in Europe among so-called Christian nations will make the work of our missionaries many times harder and will bring about a situation that can only be met by a closer walk with Christ through the Holy Spirit. Our brotherhood needs to learn that Christ's church must be a peculiar people: faithful, obedient, consecrated, unspotted from the world, loyal to his Word. Only through our loyalty to him can we hope for victory."—J. O. EICKE, *Houston, Texas*.

"The financial depression at home and the world disturbance caused by the terrible war abroad tempt to retrenchment in Foreign Missionary work. Future generations, however, will look back upon these things as mere incidents in the progress of the Kingdom of God. It is a time for stronger faith and greater sacrifice on the part of everybody, and especially for more liberality on the part of those whose incomes have not been seriously affected."—J. R. MCWANE, *Birmingham, Alabama*.

"Our brotherhood during 1915 should aim to 'hold the line' in the Foreign Mission field. Europe will give *less* next year, and the

American churches *must not fail*. To cut down the force could not fail to have a bad moral effect. Yet, in view of the world cataclysm, it is not wise to undertake an expansion program. Europe's suffering will continue to place heavy burdens upon America, so plans of enlargement and extension of work in the foreign field may prudently be deferred till the skies brighten."—FRED W. FLEMING, *Kansas City, Missouri*.

"The diabolical example of Christian Europe, the personal antagonisms of missionaries from European countries, and the necessarily great curtailment of funds for their missions, are seriously crippling practically all except American missionary enterprises. But this business of Gods' as a whole must not suffer—which means that, despite the hard times, America must do not only her own full duty, but a part of Europe's, too. The slogan for 1915 should be: 'God this year expects every American to increase his offering to Foreign Missions.' What a small return even that would be for the priceless blessing of peace which he is giving to us!"—EDWARD S. JOUETT, *Louisville, Kentucky*.

"The Disciples of Christ ought to set themselves to secure an unprecedented offering for missions to renew confidence in our missionaries, to reinforce the workers with recruits from the homeland, to maintain stations unsupported as a terrible by-product

of war, and to serve as an appropriate thank-offering for the peace of our God-guided nation. This imperative call of the present will not be responded to without the Every-Member Canvass. Such a canvass ought to be made everywhere, intelligently and faithfully. Our emphasis in the churches should be on universal co-operation rather than dollars. God loves givers more than gifts."—H. T. MORRISON, M.D., *Springfield, Illinois*.

"1915, the fortieth year of the Foreign Christian Missionary Society, should be a record-breaking year. Can one read the appeals from Africa for more men, and do nothing? Where can one invest his money so well for immediate returns? Can one read of the great work of the reconstruction of China, and the part that our representatives had in it, and do nothing towards following this up? The same can well be said of India and Japan. As to Europe, when the war is over, we must expect a great religious awakening, the greatest ever known.

It always follows a war. The answer to all this is Give, Give, Give. We should increase our offerings to Foreign Missions not less than twenty-five per cent."—GEORGE A. JEWETT, *Des Moines, Iowa*.

STRENGTHEN THE WORKERS.

I feel that our brotherhood should aim to: Advance, strengthen, increase the workers and equipment in every field.

Every member studying God's Word—world—will.

Every member praying for light and life to give for others.

Every member giving with joy, and thanking God for the privilege of serving.

The raising of the per capita giving for Foreign Missions.

To correct the vision of nearsighted pastors and laymen by a program of personal facts (not figures), short sketches of life stories of missionaries and converts to be presented through the various church papers and Bible-school weeklies.—C. W. KINNEAR, *Riverside, California*.

Shall We Stop Playing With God's Work?

ROBERT E. SPEER.*

To speak of but one other aspect of the war's significance to Christian missions, may we not hope that it will recall the church to the sacrificial principle of missions? The church as a whole has never done anything sacrificial. Individual Christians have followed Christ, but the church, as Duff said, has played with missions. An average of a few dimes a year from each member has represented the measure of her missionary giving, and now there are some who doubt whether the church can continue to do even this. The financial uncertainties, the increased taxation, the high prices, the reduced dividends, all make it impracticable, men say, to keep up old gifts and to advance to larger things. But look at Europe. Great nations have risen to the height of an unlimited sacrificial devotion. Is the church to show less loyalty to Christ and his honor? And what warrant have we in a time of distress for making Christ and his causes suffer first? Our fathers did not

do this in the infinitely darker days of the Civil War. They rose then to a greater fidelity. Some of our foreign missionary organizations were born then. Others sent out during the war the greatest companies of reinforcements they had ever sent. Missionary incomes in some cases not only held their own, but increased. The war which now shadows the world, and the sacrifices which are willingly made in it, should shame our timidity and our tame trifling with duty, and call us to deal with life as a reality and with the work of Christ in the world as worth more devotion than national honor or commercial advantage or racial pride. Every soldier dying for his country on a European battlefield, every home giving up its blood and tears, is a summons and a reproach to us men and women who have accepted the Christ of the cross, but not the cross of Christ. If they have counted their cause above their lives and their every possession, why not we? What they freely yield to their lords of war and death shall not Christians give with joy to their Lord of life and peace?

*In Sunday-school Times.

Biographical Sketches of Our Missionaries.

MR. AND MRS. O. J. GRAINGER.

[Editor's Note.—It is our purpose to give brief biographical sketches of our missionaries. These will appear month by month. There is a growing demand for such information. Our chief regret is that the limits of our space enforce the greatest brevity.]



Mr. Grainger is an interesting character, and is yet a young man, and growing. He was born in a country district on the broad plains of the giant young State of Nebraska, in Otoe County, December 5, 1874. The child and young man enjoyed the advantages of the country schools of Nebraska and the city schools of Knoxville, Tennessee. These gave him a thirst and preparation for a more extensive course, and so he spent three years in Cotner University, Bethany, Nebraska. And not yet satisfied, he enjoyed the privilege of a three years' course in Hiram College, Hiram, Ohio. For some special work he spent one year in Chicago University. The degree of B. A. was won by him at Hiram, and M. A. in the university. His scholarship is excellent.

At the age of nineteen this young man gave his whole heart and life to Jesus Christ. In the First Church, Lincoln, Nebraska, in 1893, he was baptized by C. B. Newnan, who at that time was in the zenith of his physical strength and pulpit powers. No one then could foresee that soon the great, strong man must in so short a time yield to disease and pass from among us so quickly.

In November, 1900, Mr. Grainger was appointed a missionary to India by the Foreign Society, and reached the field in October, 1901. It was a wise selection, and the missionary has been very useful and happy in his work. He went direct to Harda, our first station in India, and indeed our first mission station on heathen soil. The name of this station is indissolubly associated with the name of the honored and lamented G. L. Wharton, who planted it. The missionaries

and the native Christians gave Mr. Grainger a cordial reception. More and more they learned to respect and love him for his splendid intellectual gifts and his noble Christian character. He did a twofold service at Harda, and in the region round about. He preached the gospel with power and also assisted in the educational work.

Since reaching India he has been stationed at Harda, Jubbulpore, and Mungeli, and all the time has performed the double service as a preacher and as a teacher with eminent satisfaction and with permanent results. While at Jubbulpore he not only taught in the Bible College, but also did literary work. He is as successful in writing and superintending a printing press as before a class or in the pulpit.

O. J. Grainger is a high-grade Christian gentleman. This is the universal estimate of him wherever known. All the time and everywhere he makes enduring friends and lives in peace with his associates, with the evangelists, and with all the people. He is an industrious man; looks carefully after the details of all that is committed to his hands. One missionary says he is a dependable man. No greater eulogy can be pronounced upon a Christian worker. He walks with the Lord. To him the gospel is the power of God unto salvation. The truth of God is incarnated in his life, and he enjoys the conscious presence of the Father in his everyday experience. And this is the chief secret of his strength and usefulness.

Mrs. Maude May Plunkett Grainger was born at Madison, Indiana, February 10, 1875, the daughter of one of our earlier preachers, Abram Plunkett. She attended the public schools and high school at Crawfordsville, Indiana, and these gave her a fitting preparation for a course at Indiana State University, Bloomington, where she was honored with the degree of B. A. Mrs. Grainger has a good education, as is fitting for the wife of a missionary.

At the tender age of thirteen she was baptized by her father at Crawfordsville. In April, 1900, she received her appointment as a missionary, and in October, the following year, reached her chosen field. Miss Plunkett was greatly loved and honored by the whole church in Crawfordsville, and those now living will never forget the farewell reception given her upon her departure for the mission field. It was indeed a memorable occasion.

On the 30th day of December, 1902, Mr. and Mrs. Grainger were married at Harda.

The acquaintance and friendship that sprang up between them on the boat on the way out to India ripened into more serious sentiment. Through all these years she has been most helpful to her husband, and has done much valuable missionary service in the schoolroom and in important zenana work.

Mrs. Grainger is a lady of culture, of splendid Christian character, and wields a fine influence in all circles wherever she is known. Two sweet children bless the home—Margaret Frances, born September 20, 1904, and Gertrude Constance, born November 6, 1907.

AMONG OUR MISSIONARIES.

Briefs from the Workers.

Dr. W. E. Macklin has finished his visit in Australia, and is now in Nanking, China.

The furlough of Dr. C. C. Drummond has been extended to September next, when he will return to Harda, India.

Miss Rose T. Armbruster, of Akita, Japan, has returned to Colorado, where she hopes to regain perfect health and strength.

Miss Alma Favors has returned to China, sailing from San Francisco, January 9. She will be stationed at Nantungchow.

A. F. Hensey and wife left Bolenge, Africa, in December, for America. Mr. Hensey will no doubt address the next National Convention in July at Los Angeles.

C. E. Robinson, of Sendai, Japan, has been ordered home by physicians. This good man has lost three children during his brief stay in Japan. It will be remembered that he is supported by the church at Columbus, Indiana, W. H. Book, pastor.

W. L. Burner, Matanzas, Cuba, reports as follows: "Yesterday was the annual festival day for the virgin of the Monserrat, one of the many demi-gods worshiped by the Catholics. There was a continual stream of automobiles passing the church all day going to the shrine."

Alexander Paul, Wuhu, China, has spent about four months in overseeing the construction of dykes in that district for the Chinese. This enterprise will help to save great property interest from the devastation of mighty floods. It will help also to save large numbers of people from famine and want. About seven thousand men were employed. The cost was \$35,000 gold, which is a great sum in China. The average

amount paid a Chinaman for such labor is only a few cents per day, so that \$35,000 goes a long ways. The funds were all in the hands of Mr. Paul, so implicit was the confidence of the Government in the missionary. As a recognition of his efficiency and faithfulness the Chinese erected a large tablet in his honor. This is characteristic of the Chinese. What was done by Mr. Paul will tell mightily for the advancement of the interest in missions.



Tablet constructed by Chinese on dyke in Wuhu District, China, in commemoration of Alexander Paul, missionary of the Foreign Society. One other erected also. He worked four months, day and night. Seven thousand men were employed. The amount expended was \$35,000 gold. In China this is a large sum. The Chinese furnished the money. In the Wuwei District seven miles of dyke were constructed. All the dyke money in hands of Mr. Paul. His enterprise and faithfulness will prove a tremendous help for missions.

Vast property will be saved and thousands of men, women, and children will be helped and saved from starvation.

Dr. George W. Brown, Jubbulpore, India, says: "Things are taking a more settled appearance in India, and the work is going on very much as it does in ordinary years. In military circles there is, of course, much activity. But personally I have every confidence in the ability of the Government to

handle any situation which one may reasonably expect to arise."

W. R. Hunt, while in England on furlough, is in the tents with the troops at the camps in the Great White City, where there are some twenty thousand men. He says that the facilities given for service with the soldiers has spurred him on to do what little he can for them. The experience he gained in the Chinese Revolution serves him well.

Letters from the Field.

AFRICA.

AN ITINERARY IN LOTUMBE, AFRICA.

H. C. HOBGOOD.

During July and August I spent seven weeks itinerating in the Lotumbe field. The journey covered a distance of about six hundred miles, about three hundred and fifty of it by land, the rest by canoe. There were four hundred and six baptisms, and the work was strengthened in other ways. We visited in the districts of Boange, Mbole, Bolingi, and Imoma or the Lokolo River district.



BOANGE.

Boange begins opposite Lotumbe and runs for a hundred miles along the Momboyo River. We have eight evangelists and one school teacher in that district. Some towns are stoutly resisting the gospel. Two are receiving it almost bodily. These are Ifoku and Mbengi. Our headquarters for Boange are at Ifoku. The fishing camp of Ifoku was our first stopping place. The people live here during the dry season, catching and drying fish for the high water season.

The evangelists brought down the inquirers who had been unable to come to Lotumbe. There were twelve of them, nearly all old or maimed. One of them was a leper and blind. I quizzed them, and decided they were ready for baptism. Longomo, an elder assisting me on the journey, helped me with the baptizing.

In June, fifty Boange people were baptized at Lotumbe, and in July these twelve at Ifoku. Word comes that there are many inquirers there now. This is encouraging. Yet there are large towns in upper Boange which have never heard the gospel. One or two

heard first on this trip. Slowly but persistently we are broadening our work. But Catholicism will have conquered some villages before we can reach them.

MBOLE.

Waka, a state post, is the last Boange town of importance. From there we entered the Mbole territory. These people speak a different language; the most of them know some Lonkundo, especially the younger people. They were away in their fishing camps, but the first two villages we visited heard of our coming, and many came in to hear and see us.

Iyete is the center of our work in this large district. Our evangelists, Bonkonya and Efekya, are establishing a colony on the river. Most of the Christians live here, thus avoiding the terrible temptations of heathen surroundings. They have a pretty little village. They are planning to build a new and better church soon. Owing to the scattering in fishing camps, many inquirers did not come as we passed up river. We baptized fourteen. But as we returned a month later a new interest was seen, and twenty-five more were baptized.

Through the Mbole territory which we visited we found the people receptive of the gospel, or at least willing to listen to it. We had heard that certain villages were strongly pro-Catholic, but did not find this propaganda very strong. Good evangelists there could soon win many people to the Master. We are not able to put them there now. I would estimate the Mbole population at from fifteen thousand to twenty thousand. We have baptized about one hundred of them. We have five evangelists among them. Most of their fifty or so villages have never heard the gospel.

An interesting thing among them is the ornamentation of graves. Most of the newer graves are protected by good roofs. And in these houses they erect statues to adorn the graves. Usually figures of a man, a woman, and a dog, rudely carved in wood,

ornament a grave. Sometimes there are two women. The Christians tell me this is purely deference to the dead, and has no religious significance.

BOLINGI.

From the Mbole territory we passed into what is known as the Bolingi district. These are some of our finest people. They speak our own language, Lonkundo. They have about twenty villages. Our evangelists are building a colony at Bongale, about seven miles from the state post, Monkoto. Nearly all Bolingi is favorable toward the gospel. If we had twenty strong evangelists to put into this territory, I believe it would be largely Christianized in five years. We have only three evangelists there.

At Bongale the colony plan is working splendidly. The men have delayed the building of their own houses, living in temporary shacks, in order to first build a suitable church. School work is strictly looked after by the head evangelist, Itoko, and a number already read and write. They expect us to establish a mission station here, and they are trying to be prepared for it. It is about two hundred and fifty miles by river from Lotumbe.

The Bolingi people were scattered in the fishing camps, so that we didn't get to do the teaching we had hoped to do. Twenty-two were baptized, and we hear that a considerable number gathered after our departure, and will come to Lotumbe with the evangelists.

The evangelists complain of the long journey to Bongale for instructions, supplies, etc. The people dread the month on the river, coming and returning. How would Americans like to paddle a canoe five hundred miles in order to be baptized? Yet many have done that in this country. When we get our launch we can make more frequent trips to these far outposts, and thus strengthen the work.

IMOMA.

From Bongale we came forty miles down river to Wafania. This is a large village, and the most important commercial town on the upper Momboyo. A good evangelist would find a fine opening here. I hope we can find resources to place one there soon. From Wafania we crossed over into the Imoma district, or to the villages lying along the Lokolo River. This is where our most thrilling work has been done. Villages have come out bodily for Christianity. Bokanga, a village of about one hundred inhabitants, has about sixty Christians. Not over a dozen adults are non-Christian. Most of these will

doubtless become Christians. At Eyengo forty-four were baptized this journey. This village will likely be solidly Christian in two years. Tumba is almost entirely Christian. Mbangilembi has nearly as many resident Christians as Lotumbe. The chief was baptized a year ago. He has become so stalwart in his faith that I ordained him an elder. In rank he is over all the chiefs of this district.

On our last day's march to Tumba, where our gatherings are held, workmen came from Mr. Smith bringing news of the beginning of the great European war. Owing to unsettled conditions and shortage of supplies and money, Mr. Smith urged me to return speedily. A great host gathered at Tumba. I finished my work there as quickly as possible, taking nearly a week less than I had expected. Three hundred and thirty-three were baptized—three hundred and twenty-four one afternoon. There were six of us baptizing. We began at twenty minutes of six, and finished at twenty-five minutes after. That night I married one hundred and ten couples. Most of these were living as husbands and wives before. Three chiefs were baptized, and five sub-chiefs.

In each of the villages where we have evangelists there is now a good nucleus of Christians. These build their houses near together, thus forming a sort of colony in each village. Thus they are guarded from temptation and are strengthened in the propagation of their faith.

At Tumba, where our head evangelist lives, the Christians have built a splendid church building, capable of seating about five hundred. Even this large house did not quite hold the big crowds that gathered twice daily while we were there. This building is worth about one hundred dollars.

Across the path from the church is the grave of R. Ray Eldred. A constant testimony to the people of the "Love of Christ." Faithfully they have cared for his resting place, for they remember him with true love, because, like the Good Shepherd, he "laid down his life for them." But they do not doubt the promise that "he shall take it up again." And like him, they are determined to hearken no more to the voice of strangers, but to heed only the call of that same "Good Shepherd of all the sheep."

CHINA.

GOOD NEWS FROM NANTUNGCHOW.

JOHN JOHNSON.

The Nantungchow church requests three things: first, that a school building be erected

金陵基督學校五週紀念撮影



Boys' School, South Gate, Nankin, China. Fifth anniversary. Tuition, \$5 per year. These Christian schools have a tremendous influence for good.

as soon as possible; second, that a primary school for girls be opened; third, that as soon as practicable a church building be provided. The mission has the site already.

Groups of men of the two large towns of Chu-jiang, to the north of us, and Hai-men, to the east, have sent urgent requests that we open work in their towns. They promise to provide the necessary buildings if we furnish the preacher. Two evangelists are now in Chu-jiang making investigations. A few weeks later they will visit Hai-men. If these groups of people should prove to be genuine inquirers, it is hoped that the financial position of the Society will be such as to enable us to enter these open doors. The seed sown by itineration and colportage work, as well as by continuous preaching in the city, are now beginning to yield a rich harvest, but where are the reapers?

The Commission has come and gone. They arrived from Shanghai on the 25th of September and left on the 30th. Words fail to express our gratitude for their visit. They came in the fullness of the blessing of the gospel of Christ, and comforted and encouraged us beyond measure. The Committee could not have selected three men of clearer vision, broader sympathy, or stricter impartiality to represent it. We are confident that the visit will prove of immeasurable value to the fields visited and also to the Society.

You will be pleased to know that the work is in good shape. The church is united and zealous. There are several earnest inquirers here we hope to baptize after further instruction.

The school has grown far beyond our expectations. We have forty students, most of them between sixteen and twenty years of age. These have studied several years in Government schools, and have come to us for advance work in English and mathematics. It is fortunate that we are able to use the hospital in the meantime. About thirty of the boys are boarders. We have no other building suitable, and to rent one would be both difficult and expensive. Before the doctor needs the hospital we hope it may be possible for you to purchase land and put up a suitable school building. Not expecting so many students, we did not arrange for a sufficient staff of teachers, so we are severely handicapped. I am compelled to spend more time in the classroom than I ought to. The evangelistic work does not receive the attention it deserves. Fortunately we have several faithful helpers in that department of the work.

JAPAN.

EVIDENCE OF THE GROWTH OF CHRISTIANITY IN JAPAN.

C. F. MCCALL.

1. The fact that there has come to be a public Christian conscience. For example, the general public expects a Christian man to be a better man than a non-Christian, other things being at all equal. The Christian man in Akita can get a job of work easier than one who is not a Christian.

2. Growing independence of women and the active part they are now having in the spread of Christianity. It was only a year or two ago that they were recognized as being capable of having a part in the sessions of our Annual Meeting. Now the session given over entirely to them is one of the best.

3. The large number of independent and self-supporting churches, and large influence of some preachers, who are really "towering men." For these independent churches we must look to the older churches, as the Congregational, Methodist, and Presbyterian. For example, the first named have more than sixty entirely self-supporting, and thirty or more that are aided by their Japanese brethren—all the funds for the support of these ninety churches coming from Japanese sources.

4. The fact that native religions are adopting so many of the methods and forms of the Christian church. Buddhists have Young Men's Buddhist Associations, Sunday-schools, churches, organs, women's meetings, marriages at the temple, and they are now putting out their sacred writings in a form exactly like that of the Bible.

Akita, Japan.

TESTING PROBLEMS.

CORA C. MCCALL.

Recently Miss Garst and I called with a Japanese friend upon the wife of the new governor of the province. We found her a charming little lady, and had no difficulty in finding subjects of common interest, especially after the dear little girls in red and yellow kinmonos came in to bow and serve cakes. We then learned that there was a bottle-baby just the age of mine, which opened up a new vein, for she was very eager to get information about the best way to prepare food and the kind of bottles I use. She is coming to me to get some ideas and will also join my class in foreign cooking. The cooking class is a means of keeping in touch with some of the higher class women to whom foreign cooking is an attraction,

but who will not attend services. Most of them are mothers of the kindergarten children. This class of people are very, very hard to reach; that is, hard to impress with their need of Christ or the desirability of seriously considering his claims. We need wisdom from above to know how to get beyond the cooking lessons and pleasant social relations into their heart-life.

This afternoon I met the friend who called with us, and she told me that a baby has been born to her son's wife. I congratulated her, but was told in the next breath that the child is to be given to the mother's brother, who has no children. A nurse has been found for it, and it will be taken when it is three days old. A very good arrangement for the foster parents, but how *can* the real parents do it! The promise was made before the child was born, and the incident will, of course, arouse no comment as such things are common. Adoption is the regular thing here, as the family name must always be kept up, and the children of relatives are usually taken rather than orphans, as with us. My first thought was: "O, how can she bear it? I couldn't have given one of my babies away." But it is all a question of point of view and training, and is an illustration of our great need of patience and persevering effort to understand the workings of minds and hearts trained to see things so differently.

Akita, Japan.

INDIA.

AT ITAWAH.

NELLIE G. ALEXANDER.

Three miles from Damoh by the winding cart-road is Itawah, an insignificant little village with nothing to distinguish it from thousands of other little Indian villages. For nearly a week our tent was pitched in a little grove beside the village. Part of the time Mr. Alexander had to be away, and several of the Christian women of Damoh came out to stay with me. It is the season when large numbers of the village folk are at work in the fields, cutting grass and grain. Whole families go out early in the morning and stay till night comes on. However, whenever we wished we were able to find an audience of some sort, and we were able to do individual work. At one time Mr. Benlehr had a Sunday-school in Itawah, and the older children still remember parts of the songs they used to sing.

GONE CRAZY.

A Brahman widow of some education,

whose son attends the mission school in Damoh, helped us a great deal in getting women together. She came to our tents repeatedly, and one day she brought us a great lot of food that she herself had cooked. She seems really interested in our message, and evidently her friends believe that she is for they were beginning to talk about her. I heard one woman say to another, "She's gone crazy. See how she hangs around the Christians." Another woman said to me, "O, she has gone over to your way of thinking."

We had several meetings at this widow's house. Some of them were attended by a cranky, rheumatic, old grandmother, who went on a long pilgrimage a few years ago, visiting many of the sacred places of the Hindus. She came into our meeting with two combs in her hand, and squatting down in front of a neighbor, she proceeded to have her hair dressed while she listened. After we had sung a song in which some mention of pilgrimages was made, our widow said, "This old woman made a long pilgrimage, and," turning to the woman, "Did you find peace?" "Yes," said the old pilgrim, "I found peace. I got this—and *this*—and *this*," pointing to her aching joints. "I can tell you one thing," she said, "there may be a God, but he isn't found by going on pilgrimages." Then, raising her shrill voice, she began scolding her daughter for stopping her work to listen to us.

LITTLE ATTENTION FOR THE SICK.

There was a death in the village the morning we left—a poor woman who doubtless would have lived but for caste. When we went to see her Thursday morning, she lay on some hay on the ground in a dark, musty, windowless lumber room annexed to one end of the window's stable. Her husband was at work in the fields. Two or three times a day the Brahman woman gave her a drink of water. That was all the attention she received. She had been sick several weeks, and we asked why she had not been sent to our hospital in Damoh. The answer was that her husband could not leave his work to go with her, and should she go alone there would be danger of her eating or drinking from the hand of a Christian or of a low-caste person, and so getting out of caste. "And," said our friend, "he spent everything he had getting back into caste about a year ago, and now he has absolutely nothing left. Should the wife get out of caste now, their case would be hopeless." They are members of a caste called Ahirs, who raise cattle and sell milk and butter and ghi. The next morning when we went to the widow's house, the sick woman's hus-

band was there. He came in and sat through our little service. Then we began asking about his wife. The Brahman woman asked, "Does she talk this morning?" "No," replied the man, "but she *looks*." The widow brought a little lamp and we went to see the patient. There she lay with her eyes open, "looking," as her husband had said. She looked much as she did the day before, and in the dim light one could hardly tell whether she was living or dead. I put my hand onto her head. She was cold, and I was glad it was so. No doubt the husband knew all morning, but he dreaded to tell because he had no money for funeral expenses. Had there been the price of a load of wood, the remains would have been burned. As it was, the widow said that arrangements would be made for some low-caste men to carry out the body and bury it. The young woman's life might have been saved, but better dead than out of caste.

Several times we visited the house of the Malagazar, the chief man of the village, and we had a number of meetings here and there about the village. We have made friends in Itawah, and as it is so near Damoh, we hope to see them from time to time.

THE FENCE SAVES.

DAVID RIOCH.

We have estimated that yearly the loss in our fields caused by wild pigs and deer has been at least twenty per cent. Pigs are especially destructive to our rice crops, while both pigs and deer cause much havoc in our wheat fields. This year, with one of the largest rice crops we have ever had, our loss has been nil, and all due to the splendid new wire fence that has been sent us.

Not only has the devastations of the wild animals been stopped, but what is of more importance, we have been able to withdraw all boys from watching in the fields at night; at times we have had as many as ten boys night after night watching the fields. When we had three hundred to four hundred boys in the Orphanage, this was not much of a burden, but as the boys became fewer and the big boys had about all been settled outside, this kind of work for our small boys could not be allowed, for during the rainy season, when the rice is growing, it takes considerable courage and discomfort through rain and loss of sleep to watch fields.

Another benefit not only to the Orphanage, but to our whole work, is that heretofore we have been greatly troubled with stray cattle. The people of the town have no conscience as to where their cattle graze. They watch every chance to drive their animals into our

grass and crops. The only redress we have is to impound their cattle, which we do not like doing, as it causes friction and embitters the people against us. We are here to win the people, and the doing away with this source of irritation will mean a big thing for our work. We certainly are very grateful for this fence, and wish to express our gratitude to those who have supplied the funds for its purchase and erection.

Damoh, India.

DAMOH, INDIA.

NELLIE G. ALEXANDER.

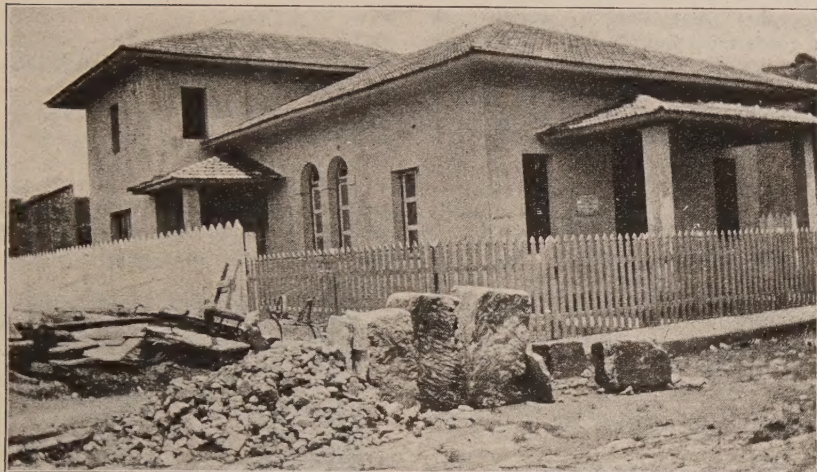
Every one here watched eagerly for news of the war. One hears most ridiculous stories from some of the more ignorant Indians. For several days a German airship was supposed to be hovering over Damoh ready to drop a bomb down onto us. Even some of our Christians believed this report. About the same time we heard that King George was hiding in Lucknow, and that the Germans were about to march to that city. One Sunday afternoon, instead of our regular church service we had a "war meeting." Several papers regarding the war were read, prayers were offered, and a subscription was taken for the Imperial Relief Fund, which is a fund to aid widows and orphans of Indian soldiers who have gone to the front. Our church gave Rs. 100, some of the Indian brethren giving very liberally. One man with a salary of Rs. 12 per month, gave Rs. 5. An Orphanage boy gave Rs. 2, and one of the small Orphanage boys gave the first money he had ever earned—three annas.

I have just finished grading three hundred and twenty-five examination papers for the India Sunday-school Union. My set was the Intermediate Division in Hindi, children from twelve to sixteen. One of the last papers I corrected gave the information that Mary and Martha washed Jesus' feet and then drank the water. That is what Hindu women very probably would have done had they washed the feet of a great guru. We know a Hindu woman in a village near Damoh who is so religious that she never drinks any water except what has been poured over some idol.

We are expecting a good winter's work. This war will affect finances seriously, but it seems to me that prayer and faith are on the increase. So far as my own life is concerned, I am sure it is true. The thing that has troubled me more than anything else since I came to India is that I myself do not know God well enough to show him to others. I believe I am coming to know him better.

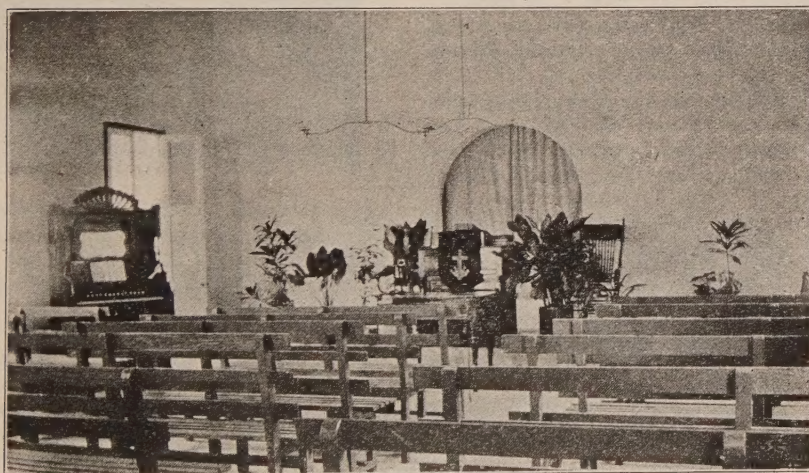
Damoh, C. P., India.

CUBA.



NEW CHURCH AT UNION, CUBA.

The cost was \$4,270. A Cuban gave \$800 for the building. He was a consecrated man. This is a growing, prosperous work.



Inside View of the Church at Union, Cuba.

TIBET.

REACHED BATANG.

H. A. BAKER.

We reached Batang six days ago, safely and well. The roundabout way we had to come made the trip from Tachienlu a long one, in which we traveled all or parts of thirty days. Yet with the exceptions of a few days we did not get very tired. Our goods are all here; not a box has been soaked, none have been stolen on the way, and

scarcely anything has been broken or spoiled. All this we firmly believe is due to the people whom we know and those unknown to us who pray for us every day. The Lord has been good to us.

We have liked the Tibetans from the first. We like Batang. Batang and the prospects here are all we hoped for and expected. Now we have the joy we have not had before of feeling that we have reached the place where the Lord wants us and where we have long wanted to be. No doubt Mr. and Mrs. Ogden have written that they are

here safely. So now we are all here who have been on the way for a good while. It is just three years since we started some of our goods from Buffalo. Yet as we look back we are not sorry for the delays we have had, but believe rather they were a part of God's plan to better fit us for what he may have for us here.

Batang, West China.

BEGINNINGS IN TIBET.

JAMES C. OGDEN.

In reply to your inquiry regarding the first Sunday-school in Tibet, I wish to say that I can speak definitely for Batang only.

We burned the first gods in Batang December 31, 1909.

Our first Sunday-school began in January, 1910.

Our first day school opened with ten pupils, March 15, 1910.

Our first baptism in Batang was August 5, 1910.

Five were baptized. I did the baptizing. Dr. Shelton could have done it as well.

We were the first Protestant mission to do what is mentioned above in Batang, Eastern Tibet.

In Tatsienlu, four hundred miles east of us, from 1904 to 1908 we had a Sunday-school, day school, and several were baptized by Dr. Shelton. The China Inland Mission had been in Tatsienlu ten years before we went there, and their efforts were quite successful. Tatsienlu is usually considered more Chinese, and Batang and surrounding country more Tibet. The territory between Tatsienlu and Batang is known as Eastern Tibet, while that west of Batang is known as Tibet proper.

In 1911 we put a man in Chambdo, seven-tcen days west of Batang. His name was Sac Lu, well trained and capable. He did efficient work while there, and his was the first of the kind in that field.

But really, after all, the work of God is linked together, and his purpose so sure, that I believe that many men and many missions will be used in the evangelization of Tibet. For a century God has been using linguists, explorers, missionaries, and statesmen in making ready for the final opening of Tibet, and I believe the general preparedness indicates that the opening is at hand. One man's work or one station's work may be comparatively small as compared with the whole, but it is an important part.

Thanks to those who have gone before us and in a large measure made possible what

we are doing. We are after all only links in a chain. How happy we are to be able to go back!

PHILIPPINE ISLANDS.

REPORT FROM VIGAN.

MRS. D. C. MCCALLUM.

I am sending you a picture of some of our young people, who went with me one Sunday afternoon to hold a Bible school and preaching service in a nearby town. It is



our custom here in Vigan to send groups of the young people to ten different points each Sunday afternoon and reports of the work are then given in the evening, at the beginning of the service.

For some months past our Vigan Bible-woman, Miss Nicerata Tagorda (sitting next to me) and I, with some of the students, have been visiting Bantay, a town on the north of Vigan, three times a week, holding classes for children and adults, and also holding services on the street afterwards. The classes are held on Tuesday, Thursday, and Sunday afternoons, and have proven to be of great interest. Miss Tagorda has charge of the children's class and also usually preaches in the service afterwards. She is a student in our Bible college, and a very useful and thoroughly consecrated young woman. She was trained by Miss Siegfried, and it was from her that she obtained her fine ability as a teacher and her splendid knowledge of the Scriptures.

When we first started this class we had as many as eighty children, but this state of affairs was too happy to last, and soon the Catholic fathers appeared and started a

class in opposition in a house across the street. The children will flock in to our class and pay fine attention for a few moments, but as soon as the "Padis" arrive and ring their bell, off they will go with a rush and leave us sometimes only a handful. The saddest part of it is that these priests do not teach them anything helpful, but spend their time in lecturing against the Protestants and warning the children and their parents of the dreadful punishment awaiting them if they visit our Bible schools and listen to our preaching. It is a distinctly negative preaching that the priests in the Philippines give their people, it being simply anti-Protestantism.

We became dreadfully discouraged when this first happened, but we decided to persevere, and now on week-days we sometimes have over twenty who are brave enough to enter in spite of the repeated warnings of the priests, but rarely a dozen on Sundays, when the Fathers themselves are there.

Howere, they have heard the story taught from several picture rolls, and Miss Tagorda has also taught them some songs in the dialect, such as "Cling to the Bible" and "Yes, Jesus love me," and now, wherever we go in that town the children greet us with these songs, showing that the open windows are proving friendly to the little folks, who through fear of the priests do not dare to enter the classes. The Filipinos love to sing, and are very quick to catch the air of a song

after hearing it a few times. It is true that many of the children sing these songs at us as a form of ridicule, but who can tell what good seed may be sown in the heart of some hearer?

All along the way we have met with strenuous opposition from the Romanists, as nearly every Sunday they try to break up our street meetings, but gradually we are winning our way and, besides the children, several grown people are coming to the classes. Vigan is a terrible stronghold of Romanism, with its American bishop and American and Spanish priests, but in spite of it all we are finding signs of encouragement on every side, and we know we are getting at the hearts of the people.

It is no uncommon thing for them to stone our chapel during the evening services, but we usually notice they are most vindictive after a baptism or some special meeting of ours, so we know that it is because of the fear in their hearts, and, therefore, can count every stone as a sign of encouragement.

Here in Vigan the young people have recently started a Christian Endeavor Society, and it is doing splendid work. Most of the young people in our dormitory are joining, and we are reaching out as never before and gathering in young men from the outside. Mr. McCallum's Bible class for boys who speak English is nearing the fifty mark, and now the great question is how to get the girls. The young men are more open-



MRS. D. C. MCCALLUM AND HER CLASS, VIGAN, PHILIPPINE ISLANDS.

mindful and glad to know the teachings of the Bible, but the young women are so hard to win. I have only ten English-speaking girls in my class, so you can see the imperative need for a work to be started here in Vigan for girls.

We are hoping the coming year may see the establishment of a girls' school and dormitory here in Vigan, as, aside from the hospital, this is the greatest need of our station.

NEW READING ROOM.

DR. L. B. KLINE.

Since moving the hospital out of our home there is a fine, large, airy room vacant. This opens directly on the main street and is especially adapted for a reading room and library. Vigan is the educational center of the northern end of Luzon. Hundreds of young people from far and near gather in Vigan every year, besides the other people who are here all the time. There is great need of a library, and one under Christian influences. Such an institution would wield a tremendous influence. The present generation is eager for knowledge and is searching for the truth through whatever channels are

present. Individuals and churches are asked to contribute periodicals and books to our library. We need books relating to our own people, and text-books of all kinds. We need reference books, technical works, books of history, biography, travel; standard fiction and the classics will meet a great need; also America's best magazines, such as are found in the Young Men's Christian Associations, and even pictures. We need books on Roman Catholicism. These books, when well selected, will tend to steady the mind to sane thinking.

Many interesting things are happening in the hospital, of which I shall write later.

We are going for a trip up into the Kalingi country for a visit among the pagans, and shall report the trip.

The native brethren have just closed a very successful convention in Bangued. Many things were reported that are encouraging. Never before has America had such an opportunity and obligation as at present. The smoke of other nations must not becloud our efforts when the world is ours to go in and take for the Prince of peace.

Vigan, Philippine Islands.

BOOK NOTICES.

LET US KEEP THE FEAST. By J. B. Rotherham. Standard Publishing Company. Price, 50 cents.

This is a helpful little booklet of sixty pages. The subject is always an earnest one for devout minds.

CHRISTIANITY AND THE JEW. By Delaware W. Scott. 100 pages. Price, 75 cents. Standard Publishing Company, Cincinnati, Ohio.

The Christian world has too long neglected the evangelization of the Jewish world. The book is suggestive.

THE PRESENT WORLD SITUATION. By John R. Mott, Student Volunteer Movement for Foreign Missions, New York City.

This is an instructive and inspiring volume, like all of the books written by Dr. Mott. It will be read with peculiar interest in these days of world-crisis. It

is illuminating and in every way suggestive and most helpful.

"The Cross in Japan" is one of the very best books ever written about that country and the work that is being done to make Japan a Christian country. Fred E. Hagin is the author. No man who did not love Japan and the Japanese could have written this book. It sells for \$1.50.

"Social Christianity in the Orient" is an account of the monumental work done among the Pariahs of India, by Dr. John E. Clough. When he left Ongole for home, that mission had a hundred missionaries, 60,000 members, and 200,000 adherents and all its schools. Any one wishing to learn what the gospel can do to uplift and transform a community can not do better than buy and read this fascinating volume.